

CYCLONOPEDIA

complicity with anonymous materials

Reza Negarestani



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CYCLONOPEDIA

complicity with anonymous materials

Reza Negarestani

incognitum hactenus by Kristen Alvanson

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This book is produced sustainably using plantation timber, and printed in the destination market on demand reducing wastage and excess transport.

Printed simultaneously in Australia, the United Kingdom and the United States.

This manuscript might never have seen the light of day
were it not for the tireless efforts of Robin Mackay in
reading and editing it.



incognitum hactenus

Kristen Alvanson
Turkish Airlines Flight 002

Sunday, July 24, 2005

Drank 2 glasses of Sauvignon Blanc at JFK airport bar. Take a sleeping pill on plane. Think I took a painkiller earlier in the day and a couple Advils. Plane delayed on runway. In and out of consciousness – waiting, waiting, sleeping.

Wake up, we are in flight ... think still ascending as the plane is slanted upwards. Not feeling well, sick; get up quickly to go to bathroom ... must get to the bathroom ...

I feel faint, suddenly thinking that I may never wake up.

Next thing I remember is I am on the floor and the passengers in the seats above me are peering down. I tell them I fainted and they all make a buzzing noise that sounds like 'yeast'. Flight attendant is in front of me and is saying something. I can't hear as the floor is vibrating hard below me. I know I should get up. She reaches down to me and I pull myself up. Everyone is looking at me. I'm too out of it to be embarrassed. In the bathroom, I don't want to come out because they will all be looking at me. Sitting on the closed seat of the toilet and doubled over, closing my eyes and it's all red.

Flashes of red blood sparking with those amoeba-kidney-shaped images I get when my eyes are shut, only not blue or yellow-gold but red. I feel like I'm going to faint again. I'm going to throw up. Time passes. Blackouts of me. Seeing everything red orange. Close my eyes and red feeling of my naked body laying in globs of blood, coagulated and overripe blood. I open the door and the flight attendant is waiting for me. She hands me the burgundy sunglasses which must have fallen off my head when I fell. She escorts me back to my seat in the center of the middle section.

Beginning to watch a movie on my laptop: *Trouble Every Day* reminds me of one of Frank Zappa's songs. Thinking the movie will end soon, makes my libido ferment but I am not comfortable...

Monday, July 25, 2005

Traveling to Istanbul to meet a guy who goes by the Serpent-like initial '2' which is unpronounceable in English.

Planned to meet 2 at the airport ... Arrive at airport an hour or so late; off the plane and carrying my heavy bag, switch hands back and forth to distribute the weight on my body. So far down the long corridor, walking briskly, eyeing everywhere, looking for 2. On the moving walkway walking faster and down the corridor, my palms are sweating. Down to the visa area to buy the visa for \$20 easily and quickly move into the customs line. I pass through customs and then walk forward to collect my luggage, walk down one long line of carousels ... it doesn't seem right, so I ask a couple of workers where 002 from NYC is and they direct me to 7 at the other end. Check my Blackberry while waiting for my luggage to come out. Email from AG saying he has been to Istanbul. 2 not to be found in the crowd; not that I know what he looks like as he said he doesn't take photos, but will be in a dark brown shirt and will recognize me. I make myself stand out, wearing what I am suppose to wear and pacing the arrival area so he can find me. While I am waiting, I am thinking about what the implications of 2 not meeting me are. He doesn't show after a few hours so I proceed to my hotel in Sultanahmet area called Nena Hotel which 2 suggested.

In the van the hotel has provided on the way to the hotel, I take in all the buildings and the vegetation, as I always do, and try to figure out what the terrain looks most like. For a brief moment, I think it looks like Belize, oddly enough. I take the flowers in the center of the roadway for Nerium Oleander and get excited. Buildings look prefabricated, with a squarish configuration. Streaming past lots of things, the sea to my right with many ships in it. Land to the left. The driver turns left and the van heads up a narrow cobblestone road with an incline and filled with buildings full of character. The vibes of

Turkey are distinct from anything else I have felt. I turn on my iPod and switch to the file with the pronunciation of his name he has sent me. It shows as the most played song. It is one of the things that the Germans call 'unaussprechbar'.

Check in. Room 302. Attempt to call 2 on the number he gave ... no answer. 2 was going to show me Istanbul as we have been in contact for a number of months since he emailed me through my Suicide Girls profile. He said he contacted me because I had listed a Warwick professor as a favorite writer and he knew him, was his friend. To make contact on SG you have to be a member and his profile was admittedly one of the strangest I had seen ... listing his location as Takla Makan, his favorite book as *Eden Eden Eden*, and not much else. Like the solid black image he had put for his profile picture, 2 was evasive and rather shady ... the kind of elusiveness that turns me on. Istanbul was to be an adventure fun fun.

Try to email him through his SG profile, but it is now inactive.

Realization that 2 is not going to show and I have no one in Turkey and a non-refundable / exchangeable ticket, with 7 days or so to kill. So decide to make the best of the situation – sightsee and get into some trouble, forget about work. I remember I had the black book with the gray and black back cover in my hand while I was waiting for my flight to board; was starting to read my book, the cover picture showing a body stretched out into blackness.

1:36pm. Contact 2 via his chemical_pink email again ... admittedly, messages get pathetically desperate. No response. I remember one of the reasons I answered his initial email was because it had pink in it (almost as if he had created that email address just to provoke me).

Go out and wander around, find myself in the Blue Mosque ... legs covered with a green chador. Beautiful, gardens surrounding pretty, hydrangeas blooming like at home in New York. Too hot to be outside... back to the small room, on the way back, buy a bottle of Chardonnay and some takeout Turkish kebab.

I finally feel like I am going to wake up. Not quite sleepwalking, but confused about what time it is and where I am, I flick the still-full glass of wine over by accident and the wine hits the floor between the twin beds. Automatically react and stumble to the bathroom for a towel. Begin dabbing up the wine ... amazingly the glass has not shattered. Liquid running seeping under the bed, manage to turn the light on and look under the lifted bedspread. Half asleep half awake I see something under the bed. Wine's not going to get to it and I am done cleaning. It is filthy, and I think: go back to bed.

Tuesday, July 26, 2005

not a morning sun shining through the window to get my curtains open
I moved the box to the other side of the bed over to the other bed and see the
overhead fan in my gut you're better than the other one for
my bed

remember 2 sem. when we are talking of the Middle East, U.S. and its culture and languages with the help of the following video.

While serving as *Manager of Production* in 2007, the following items in the inventory include

Also present were 2000-10-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-10

Business card for a computer repair shop

Box with bracelet inside

(c) $\{x \in X : x \in W \text{ and } x \in U\} = \{x \in X : x \in W \text{ and } x \in U\}$
 $= \{x \in X : x \in W \text{ and } x \in U\} = \{x \in X : x \in W \text{ and } x \in U\}$

[illegible]

woifdog

VCD of a movie entitled *J'ai pas sommeil*

Author's address: *Heinrich Heine Universität, Universitätstr. 1, D-40225 Düsseldorf, Germany*
Guyotat

One who meddled with the new law that advised to 'pick up the best of my new inventory' by the New Year's Eve at which I was hoping to see there's no more new items to be found. I was a new item or to find a new weapon in video games.

11

second floor' Must go there

[illegible][illegible][illegible][illegible]

11

Back in the room with EFES, we do the standard first five (control + don't pass through the door, then the door is locked, then the door is open, then the door is closed).

11

Pink m gno is NYPL NYHC Jerryb x m n l 2 x e t , r k d r s e d
out n e t a t e n e d e x s p i n k v e t t h e s p i n k s p i n k
k i s m y e n r y w y d u p e t y e t n e d p i n k g e t p i n k c a s h m e t
s w e t e r s e t C h e s t p i n k p i n k b o x e t p i n k s t e e d a b u s s e t t e n
c a n d y p i n k p i n k e t p i n k p i n k v e t t e s t h e m o s t p e r f e c t s h a d e
e t p i n k t p i n k p i n k t p i n k p i n k p i n k e t p i n k e t p i n k p i n k
a t s o e p i n k n e t p i n k p i n k p i n k p i n k p i n k p i n k p i n k p i n k
l a n d C h e s t C h e s t t h e m o s t m y n e t p i n k p i n k p i n k p i n k
p i n k r e s e n t p i n k p i n k p i n k p i n k p i n k p i n k p i n k p i n k p i n k
e t p i n k p i n k p i n k p i n k p i n k p i n k p i n k p i n k p i n k p i n k
p e t n a p i n k p i n k p i n k p i n k p i n k p i n k p i n k p i n k p i n k p i n k
p i n k w a t e r p i n k p i n k p i n k p i n k p i n k p i n k p i n k p i n k p i n k
h e a t h e r t h e p i n k p i n k p i n k p i n k p i n k p i n k p i n k p i n k p i n k
t o r r e n t

11

For another example, let $X = \{0, 1\}$ and $Y = \{0, 1\}$. Then $X \times Y = \{(0, 0), (0, 1), (1, 0), (1, 1)\}$. The projection maps π_1 and π_2 are defined by $\pi_1(x, y) = x$ and $\pi_2(x, y) = y$. The image of $X \times Y$ under π_1 is $\{0, 1\}$, and the image under π_2 is $\{0, 1\}$. The intersection of the images is $\{0, 1\}$, which is the image of $X \times Y$ under the map $\pi_1 \times \pi_2$.

[illegible]

/ /

[illegible]

11

Blackout's strong roots as being the well known...
the wireless...
(C...). The foundation philosophy...
reaches... of the... who make their...
Said...
other

11

the things as X, thus things to be excluded. The other is to put the things as you might find it. For instance, giving the things the word "being" etc. The second of these is to be a word, the first is to show that things are situated as the first is, and not an ever-present possibility but what in each case is given. It is not to "impose" but to "show" something that always is, but not to "show" it in any particular instance. For this, look at the text **Strindberg online**.

11

[illegible]



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NOTES

GLOSSARY *

* The transcription of the original text in the original language has been indicated by ~~original text~~ indicated at the foot of the page. The ~~original text~~ the text of the original text which are found at the end of the text as endnotes.

in Shawwal of 783 AH. Um al-Ghathra was in a caravan heading to Khurasan, Iran for trade and pilgrimage. Towards the end of its journey, the caravan changed its direction in the night because what they sighted ahead in their assumed direction was a lagoon instead of a city. After a few days of wandering, they headed back for their homes. Once settled, Um al-Ghathra began to write a treatise on what would later be called the Middle East as a sentient and living entity - alive in a very literal sense of the word, apart from all metaphor or allegory. Time passed, and Um al-Ghathra

by mistake on that night, their orientation had in fact been good

a pile of tens of thousands of skulls from the recently sacked city glowing in the light of a hundred torii torches.

PALAEOPETROLOGY
FROM GOG MAGOG AXIS TO PETROPLUNKISM

11 March 2004. Since we crossed the tag of the Net behind us, we may as well enter Hyperborea's sword-protected laboratory – a location for experiments over a range of subject from the local to federal quantities from wormholes to bacteria – including heavy engineering and cosmic radiation (see E. H. Schramm's *Journal of Hyperborea and Taxidermation*) – and wormholes with renegade wormholes, hypermineral phyllospheres and cryptogenic and other – there's a term for it, digress. The comment on this is again over the newly discovered rate of the former professor of Tehran University, the *Yamchi*, that a number of Mesopotamian occultist megalomaniacs, Middle East, and a recent one, the Dr. Hamed P.

Arrested by SAVAK, spent prison during the Shah's regime in Iran for his alleged involvement in the formation of fake versions of the glorious Persian history. Parsa was finally dismissed from Tehran University during the cultural reform following the 1979 Revolution for what was termed 'insatiable anti-sociality'. The notes – more like the contents of Parsa's office trash can than a notebook of an exceedingly disorganized scholar – have been disclosed to the Hyperborean team by one of Parsa's secret students who teaches ancient Middle Eastern languages in one of the branches of Azad University in Iran. Before the Revolution, Parsa's sole book *Sourat zohr-e az Irane Bastan* (*Iran's Sacred Zodiac*) *Defining the Ancient Persia* (a 500-year's call for destruction) was banned and entirely confiscated after hitting the public

market. Even during the post Revolution era, permission was never given for re-publication of the book.

After his academic exile (1981-1995), Parsian was hired by a middle-eastern architectural practice based in Egypt. Enjoying financial security over a long period, he eventually nullified his contract with the Egyptian company and established a private research institute which lasted for nine months. It seems the only aim of this institute was to acquire permission from Iran's Cultural Heritage Organization to cooperate with public bodies involved with archaeological projects led by the government, and to assemble an elite team of capable and professional archaeologists, linguists and even mathematicians.

There is no information about Parsian's activities from 1378 (1999) to 1379 (2000). He suddenly disappeared along with his team. There are reports of illegal excavations near the rich archaeological site Chah-e Dokhtar in Gilanid and diggings in Ahvaz and Kerman parallel to his disappearance. One reliable source, however, confirms that Parsian contacted a family in Kerman believed to be the descendants of the Hathyid dynasty, the legend of whose wealth and terrible fate is well known in Iran. Before the rise of the Sassanids, the last dynasty before Islam in Persia, at the time that Ardeshir, the founder of the Sassanid dynasty, conquered that region of Persia one after another, only this one mighty family succeeded in standing against Ardeshir. Story told of a giant gluttonous worm kept by the Hathyid family as their *fortune* and guarantor of their power. The worm was eventually destroyed by an assassin sent by Ardeshir who dug a deep ditch, laid a net of fine poured molten metal into the cephalous mouth of the Hathyid worm. The destruction of the worm is believed to have sealed permanent curse on Kerman according to which the city would eventually be destroyed.

Following his disappearance in late 2000, Parsian started a project for locating an artifact named *Akht-e Akht* or the Cross of Akht. Parsian's old friends all confirm that they found him too quiet but still working on the projected behavior expected from a scholar. An old colleague describes him as getting to a volatile genius entertaining a bunch of teenage clowns. He constantly rambles on about a heretic Zoroastrian mage and/or fire named Akht who was mentioned in the Zoroastrian books *Denkard* and *Yashts* *Frashan*. The events concern Akht's cross, his last three robes which went unpowered, something about the "flowing source of the black flame" in the present lab workshop by Akht Yata, a cult led by Akht during his lifetime and after his execution, and the Quranic references to Yaqub, Gog and Magog, Magog, the People of the Eye, and many other topics usually entertained only by a healthy minded teenagers who neglecting their school work think such nonsense to be "cool." His skin disease, I think, has entered a more serious phase."

Another former friend of Parsian adds: "Parsian's recent writings lack his former stylistic prose and sense of highbrow erudition, as if he has been struck by something he cannot digest. Some stupefying discovery he is unable to

handles instead of one. The cross is comprised of two main parts: the star head and the handles. The basic geometry of the head consists of a decagon with triangles positioned on its sides, forming a star corresponding with *Khur* (the Sun). But one side of the decagon is forked, to form two handles. One can thus surmise that this is no Zoroastrian star or Sun because the star is incomplete and lacks the full complement of ten triangles corresponding to the sides of the decagon. The last sided triangle has been intentionally replaced by two vertical parallel lines, and this for reasons unknown. Recall, however, that they spoke a ways of a buried terrestrial sun which must be exhumed, a rotting sun oozing black flame, the black corpse of the sun. And even the name *Akht* corresponds to the incomplete form of the broken star. One must be blind not to notice that even the recent Persian word *Khir* or *خیر* meaning pest is a truncated form of the word *Khitar* *اختر* Star (referring to the Sun) with its last letter (the letter R, ر) cut off.

The notes show that Parsani later obtained a handmade model of the cross in the city of Tifl (Yazd province, Iran). The cross Parsani's examination determined, belonged to the late fourteenth or early fifteenth century, having been made sometime after Timur's Tamerlane conquest of Persia.

I came upon an artfully crafted model of the cross in the old bazaar, 18 by 7 centimeters in size, with a tiny lock between the two handles. After some considerable effort, I succeeded finally in opening the artifact, which revealed it to comprise a most curious and surprisingly complex contrivance. At every corner of the triangles, there is one rotating joint; the last two joints connect the star head to handles, the latter being in the form of knee joints, whose rotation is limited to 90 degrees, so that fully rotated they form two opposing horizontal lines. This peculiar arrangement gives the additional property that the cross can be folded into something else, another entirely different artifact: another cross. In unfolding the cross, one rotates the joints on the triangles synchronously with equal force distributed on the two handles, thus putting them in opposite directions towards each other. Correspondingly, the decagonal head of the cross is folded to an upside-down *crux commissa* (the letter T), the cross of Nimrod and later St. Anthony's cross, initially used in worship of the summer Sun or Sun god, and used to hold human sacrifices during immolation. Am I mistaken in believing that the downward *crux commissa* bespeaks a symbolic emphasis on a rebellious position against the sun, whose symbol is an upward or normal *crux commissa*? The downward cross might also insinuate a descent, perhaps a fallen Sun god or the collapse of the solar empire. If the *crux commissa* is historically interpreted in terms of ascent, the downward *crux commissa* or the forced Cross of *Akht* must be understood in terms of awakening. The horizontal part of the new artifact is

the end of the cross's handles where the vertical part is formed by the folded triangles. On both handles we find the Quranic reference to Nuff (oil or petroleum), on the left handle there is the word Ya'qin (Cog) and on the right handle the word Maf'ul (Migol). Further each corner of the triangle's triangle is marked by a number: inner vertices running from 1 to 8 in a clockwise mode clockwise and essentially stepwise; external vertices in the opposite direction (anti-clockwise) from 1 to 9. On each side of the triangle there is an unfinished sentence or word. As final proof of the necessity of this unique device, once the triangles are folded to form the vertical part of the upside-down *Uruk* *commissa*, a complete sentence can be read. The day Ya'qin and Maf'ul (Cog and Migol) come out, we shall give them to surge like waves upon one another. (The Quran 18:99) (See Fig. 1, Fig. 2, Fig. 3-1)

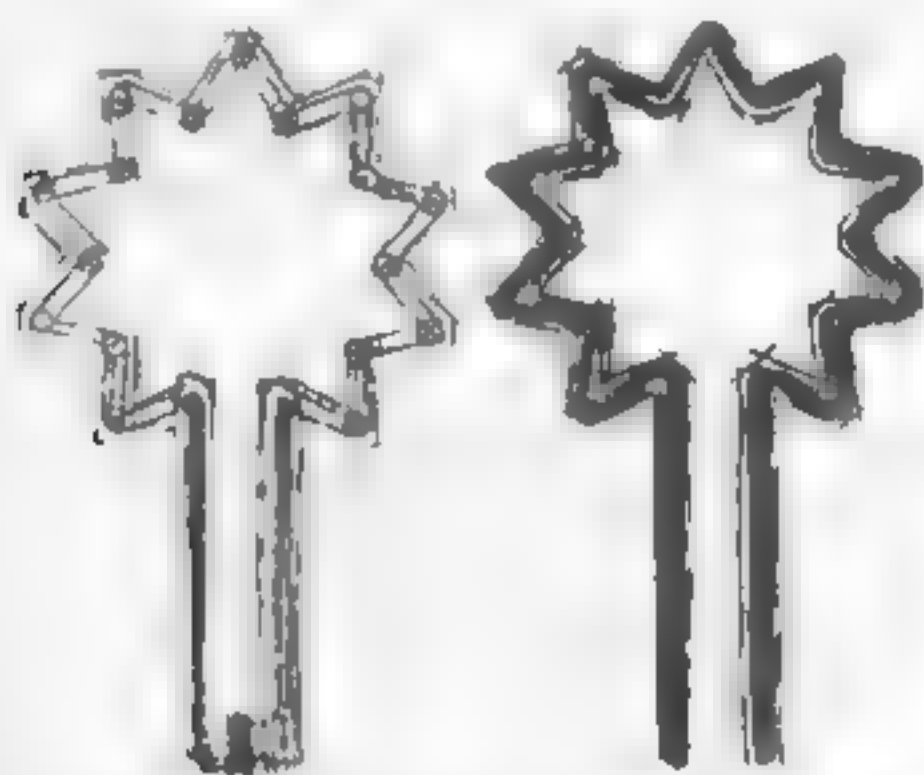


Fig. 3-1 The vertical part of the Cross of Akht with its vertices. It is clear that the points connecting the star head to the star head are different from the points used in the vertical part of the Cross of Akht (Fig. 1)

The Cross of Akht has frequently been referred to as the broken star, the star head and the black sun flower. In his notes, Parsani personifies the Cross of Akht as an "inorganic demon" a sentient relic with the ability to numerically grasp the undercurrents and inconspicuous events of the Earth as modes of narration. It can narrate the plot holes of every planetary scenario, from textual narrations to global political narrations. Parsani writes: The Cross of Akht can diagram planetary events of epic proportions in the form of various modes of heterogeneous or anomalous narration. Idolized by Hamid Parsani is the supreme narration cube: the Cross of Akht delineates the activities and ontogeneses of global dynamics according to the lubricating chemistry of oil or petroleum. It grasps all narrations of the Earth through oil. It is also used as a model for simulating the power formations and political commotion of the

Middle East. The cross of Axiel and its transformation after a diagram for the introduction of blasphemy of the Middle East against moves of the Holy and profane modes which are very different from the same

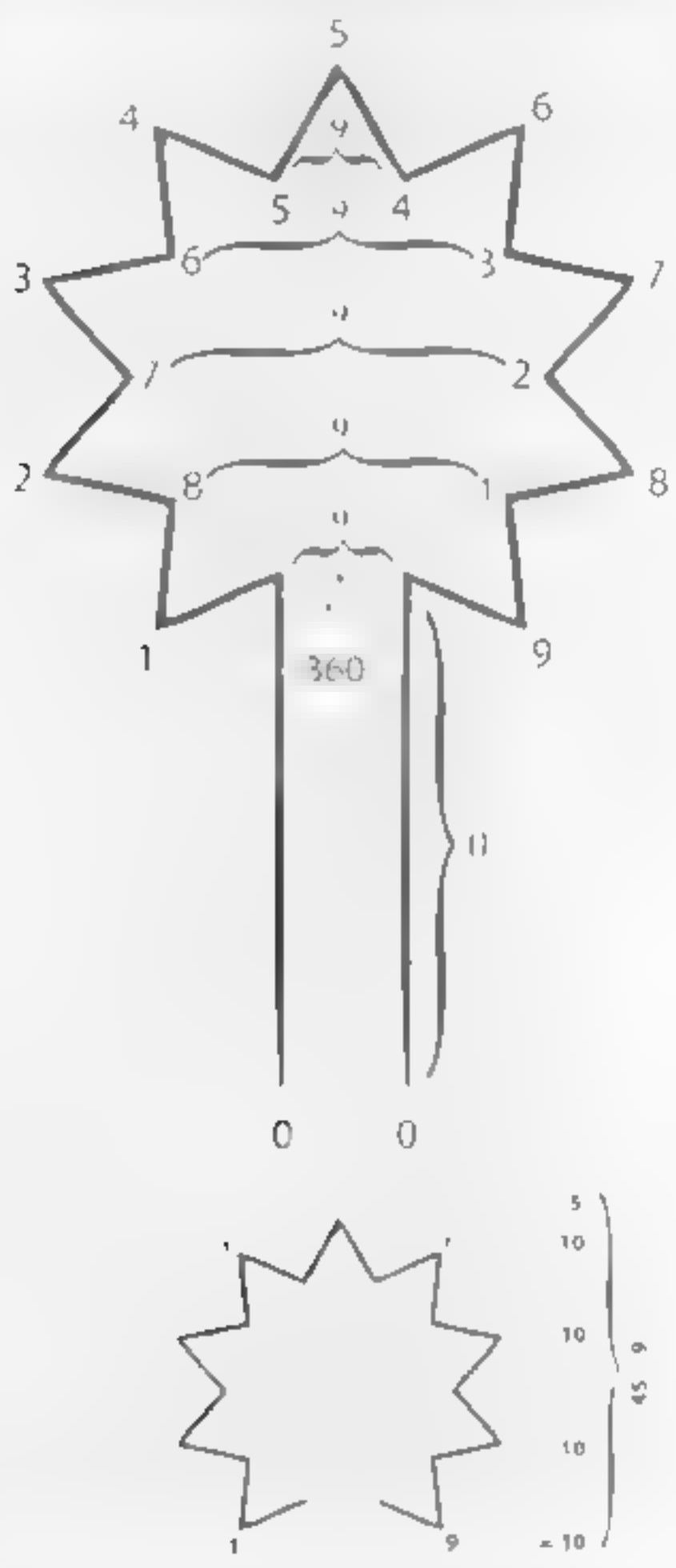



Figure 1. The cross of Axiel and its transformation after a diagram for the introduction of blasphemy of the Middle East against moves of the Holy and profane modes which are very different from the same

the page 13 also gives a further description of the Cross of Akht
The crosses are in the form of broken stars with triangles mounted on
the ends. Akht corresponds with the oldest version, that degraded cross
from S. where even the skulls smeared of petrol.
The of the cross is Triangles have been carved over
the forming snakes whose coils are aligned
the intersecting axes.  Part of the carved relief has
been but the carving of the cross portrays reptilian scales of
the of the carving. Such reptile
the of snakes whose rostra
the structure and
the I am not mistaken
the or must be Akht's Wife
the with the phys-
the of the aspect of
the to the
the with Man
The of this
the or corrupting
This is the cull upon which
Akht the
the of the
the with the Z
the by Y
the of the
the of which
the Akht. According to the Z
the of the center. The
the the text as
the the
the Akht
the of the

the Hypothesis
the Akht
the of Hypothesis
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ne with the appropriate authority to mobilize the fictional side of the project

Moreover, Parman's breakthrough was coincidental with an ongoing discussion at Hyperstition's Laboratory cross-cutting between the Deleuze-Guattarian mode of the war-machine and desert nomadism. The discussion was spiraling through a series of theoretical confrontations between jungle-militarism (the Vietnam war or the process of NAFTAization) and desert-militarism (War-on-Terror and Mecca nomads). The discussion at Hyperstition ultimately developed into what would later be defined as biobjectivity – or the edges of petropolitical undercurrents. According to a biobjective point of view, petropolitical undercurrent function as narrative when they encounter non-sensibilities, anomalies or what we might simply call the potentials, or narratives of planetary formations to activities. To this extent, petropolitical undercurrents run through terrestrial dredging machines, conspiracies, politics and Telurian dynamics – or what, in Gilles Deleuze and Félix Guattari's somewhat abstractist and conservative appropriation is known as the *New Earth* (on the basis of what calendar, according to which planetary reference is this New Earth announced?). A biobjective view necessarily diverges from the Earth as it moves towards an entirely different entity, an earth under the process of Earthification – as it was called in Hyperstition's Laboratory. Earthification as a process splits out in at least three directions: (1) the leveraging of all planetary erection – (2) or the attainment of a burning immanence with the Sun, the solar winds, and the burning core of the Earth (the Inside) – (3) the immersion of the planetary body in flows and undercurrents, pushing the Earth towards the Edge of Sloughiness. (3) a participation with the Earth as a manifest degenerate entity for which wholeness is but a superficial distraction. The biobjective view as it was further developed through intermixture of the conversations between Hyperstition participants (whose real names have been omitted here):

X The contemporary war machine (the gassing of war as a machine does not correspond exactly to the Deleuze-Guattarian mode) because: (1) it includes Abrahamic or monotheistic escalation and monothesis as stimulating components – (2) this war is an objectification – more exactly a product – (3) it consummates the technocapitalist phenomenon through synthesis with Islamic monotheistic enthusiasm – abstracting the supposed potential for secularization as an Abrahamic teleology.

Z This is precisely the Grog Magg Axis. Consummating the technocapitalist phenomenon through synthesis with Islamic monotheistic enthusiasm – abstracting the supposed potential for secularization as an Abrahamic teleology. However, the Grog Magg Axis eventually crosses technocapitalism with something else.

To grasp war as a machine – or in other words, to inquire into the Abrahamic war machine in its relation to the technocapitalist war machine – we must first realize which components allow Technocapitalism and Abrahamic monotheism to reciprocate at all, even on a synergistically hostile

the Desert of God on which no idol may be erected. And in fact, the desert of God is monopolized on behalf of the Telurian Omega and its undercurrents. Monotheism in its ultimate scenario — a cult for the Desert — the micropolitical abode of the Divine — in the end, everything must be revealed to the omnipresence and richness of the Divine. So that for radical jihadis, the desert, an ideal battlefield to desertify the earth, is to make the earth ready for change in the name of the Divine's monopoly, as opposed to terrestrial idols — in line with Wahhabism and Taliban jihad — to whom every erected thing, so to speak, every verticality, is a manifestation of the desert's most antihorizontality, is the primordial land of the Divine.

In light of the emblematic horizontality of the desert in monotheistic dogmatism, DeCade and Guattari's mode of horizontality or "plane of consistency" can only be a betrayal of radical politics and a hazardous misanthropic riding of the wild machine. However, in geological reality, monotheism functions as an involuntary host for Telurian insurgencies and undercurrents. It is directly connected to the twisted network of the Earth itself. Monotheism is a convoluted plane of tactics and meta-strategies for engaging in Telurian blasphemies or twisted stories of geological reality in the wake of monotheism. Telurian insurgency is fed on the corresponding seemingly religious counterparts belonging to the monopoly of the Divine: the Euboeic earth is nurtured by petropolitics. Telurian Omega grows on the desert of God and nihilism. The Kingdom of Apocalypse or monotheistic desert is a passageway through which the Earth's ultimate Euboeicity with the Outside smuggles itself in and begins to unfold. The apocalyptic desert is a field through which the Telurian dynamics of the Earth can be engaged within anthropomorphic belief systems. Camouflaged within the formation of belief, Telurian insurgency can be safely accelerated, steadily developed, anomalously recomposed and intensified by anthropomorphic entities, either through religions or through seemingly secular societies whose economic systems are still rooted in monotheistic platforms, in which case there's no worse Telurian blasphemy than Toy Kingdom come. Those Meccanomic agencies of War on Terror who consider everything that is not a desert a violation against the all-consuming hegemony of God crave for the desert as a ground independent of Earth and its inhabitants, but what they actually achieve — and passively cooperate with — is the Telurian insurgency of the Earth toward Xerodrome. Ibn Hamed notices it's desert the Mother of All Plagues — a plane for reaching immanence with the motion core of the Earth and the Sun, the tide of extinction. On this plane, you either turn into diabolical particles or evaporate and are reconstituted as cosmic pest ingredients. This is exactly where religious extremists (the Taliban, with their ironically pharisaic hatred for anything erected, for instance) turn into the stealth mercenaries of geological insurgencies (the cult of Telurian Blasphemy, demonogrammatic decoding of the Earth's body). They

want God but what they get is the T-uran Omega – the generating immittance with the Sun and the Earth's core assembled on an axis which knows nothing of authoritarian divine and monopolistic convergence: the Hell-engineering Axis of the Earth.

It seems, therefore, that both the technocapitalist process of desertification in War on Terror and the Islamic monotheistic ethos for the desert converge upon oil as an object of production, a pivot of terror, a fuel, a politico-economic subtext and an entity whose life is directly connected to earth. While for western technocapitalism the desert gives rise to the oil wealth of war machine and the hyper-consumption of capitalist empire, the Islamic holy for oil does so solely to speed the rise of the Kingdom. The desert (T-uran) had the desert at the end of an oil pipeline.

Oil can be taken Oil as a lubricant, something that eases narration and the whole dynamism toward the desert. The cartography of oil as an omnipresent entity narrates the dynamics of planetary events. Oil is the undercurrent of all narrations, not only the political but also that of the ethics of life on earth. Oil tubes the whole desert expedition toward T-uran Omega, either as the Desert of God or the host of singularity for New Earth. As a T-uran tube, oil simply makes things move forward. Krontz's *Phantom* is a key for this movement toward T-uran Omega through the superficial (GAS pipeline), subterranean (OI reservoirs) and deeply Cnthonic (Thomas Gold's *The Deep Hot Biosphere*, Troniness of petroium, the Blob). To grasp oil as a tube is to grasp earth as a body of different variations being moved forward by oil. In a nutshell oil is a tube for the divergent lines of terrestrial narration.

X A bit to be with here: Grace summary Oil as

the "five fingered deity" of the "copy darkness" Pagan cosmology. The idea that there is no darkness in this world which is not the darkness of oil. The end of the world is certainly in a hand.

Cybernetic convergence: de-nomic technomic tube

Oil cell, pomp, elite conspiracy mongering greases into archaic sthenoglyphs (Petro-Masonry and its trans-historical tentacle).

Z Also don't forget that petroleum and fossil fuels exemplify another T-uran conspiracy towards the Sun's solar economy: trapping the energy of the Sun accumulated in organisms by means of lithologic sedimentation, smothering anaerobic decay and bacteria in highly stratified sedimentary basins. In this sense, petroleum is a terrestrial replacement of the onanistic reference of the Sun or solar capitalism. Earth dismantles the hegemony of the sun on a subterranean (biobjective) level. If basking in solar economy ever comes with the annihilatorist and nihilistic capitalism of the Sun, then it would be possible to dismantle this internal hegemony without resorting to it. Because non-biogenic irradiation or heat death is again a

to 10 as the pure climax (the decimal monarch or lord) is already a reduction because ten in the same vein collapses onto one $10 = 1 + 0 = 1$. However based on the folding of the Cross of Akht (or what is suspected to be the Cross of Decadence, the ultimate decimal blasphemy), the decimal sequence cannot be enumerated according to a natural numerical progression. The only relevant decimal progression for decoding the Cross of Akht or the Cog/Magog Axis is that of nine-sum pairs, or what is called nine-sum sorcery. Nine is denoted by its multiplicative imperfectability and utter evasion of unity or authority in divination, i.e. One or 1(0).

The nine-sum wave, or peaks of the Cross of Akht include 0-9, 1-8, 2-7, 3-6, 4-5, 5-4, 6-3, 7-2, 8-1, 0. See Fig. 3-1. If selected from the troughs of the inner vertices of the cross, the number 1 is between 8 and 9. However, 1 is between 0 and 8 if regarded as belonging to the peak, or the outer vertices. A Peak is observed when synchronous forces are applied to the handles of the planes of zero in opposite directions and toward each other, the untethered cross begins to contract into an etheric cross, the upside-down T. The numbers of the inner and outer vertices of the cross are added to each other, the triangles are folded. The process of unfolding and folding in the Cross of Akht makes Fig. 3-2, a circular progression. The decimal progression is developed through the partitioning between two peaks and off peaks, whose sum is equal to nine 0 and 9, 1 and 8, 2 and 7, 3 and 6, 4 and 5. In this case, there are only two pairs of nine-sum twinning. These two pairs, or twins, are called syzygies (from the Greek *syzygos* meaning yoked together). The common characteristic of syzygies – that is, their being a nine-sum – is called zygonovism. Every number has a zygonovism, for example, 6 is the nine-sum twin of 3, for example, and 0 is 9's twin. Zygonovism and syzygy are the basic elements of the Numogram, the imperfective counterpart of the Tree of Life. The Numogram spontaneously unfolds as decimal numbers 0 to 9 (See Fig. 4). One of the main differences between the Numogram and the Tree of Life is that the Tree of Life can only be created when the Numogram is decimally autonomous. The completion of the Tree of Life is eventuated by the act of creation which is numerically diagrammed by the number 10 created from the preexisting numbers 1 and zero. Therefore, the Tree of Life corresponds with a procreation of oneness, in The Numogram, however is already there lurking as 9.

According to the Cross of Akht, flat extensions, the handles of the cross marked as X and Y (functioning as unitive zeros or planes of zero tolerance). These flat extensions provide the artifact with a dynamism which is distributed through syzygies or through the triangles, folding them to each other. In Hyperstition's Eraticated version of the Numogram (Fig. 3-1), X and Y stand for Cog and Magog, and the artifact in its entirety is called the Axis of Cog and Magog. The movement of X and Y (Cog and Magog) toward each other is maintained by petropotential undercurrents, or the flow of the Terrestrial Cube (O) as written on the handles of the artifact. Nevertheless, the full dynamism

be lows until it makes the iron red hot as fire. And he said further, bring me molten brass that may pour upon it. Wherefore when this wall was finished Gog and Magog could not scale it, neither could they dig through it. (The Quran, Sura 18)

Now, the AB and AC triangles of the ABC triangle are AB and AC triangles. See Fig. 3.2.3.3. Atteral triangles to do into each other and the broken star contracts into a downward direction, as if an upward down. A new fold emerges between X and Y or Gog and Magog. This ultimate decimal fold is the zone of the most intense contractive activity between Gog and Magog. Such intense contractive activity may make the protective dam collapse (see the Quranic reference above). In other words, the contractive activity deforms the vertical fold. On the Axis of the Cross of Axiomatic fold, the contractive activity deforms the vertical fold as well as connecting them, generating a numerical couple (45, 36) made between the zeros (see Fig. 3.2). But zero converges upon nothing if zero is divided by any number, therefore zero. Therefore, the emerged region of Ultimate (9) is characterized with the Numerical couple (45, 36) (see Fig. 3.2). The vertical fold deforms the fold (45, 36) or 9, which is not to be forgotten by zero, therefore, the fold is not leveled with the plane of zero, therefore, the fold is not leveled with the Gog Magog Axis, which is not leveled with the horizontal plane of the fold of the fold. The Gog Magog Axis, which is not leveled with the horizontal plane of the fold, is not leveled with the horizontal plane of the fold, and the fold is not leveled (see Fig. 3.3).

Both X and Y (Gog and Magog) with their different references to the on Terror, creep forward on one side and are put upon the puppets. However, in terms of proximity to and contact with the one is increasingly exposed to the Terror in Lube as the Gog Magog Axis of the folded Cross of Axiomatic fold (see Fig. 3.2), the sum of the fold is equal to 36, 36. As a line sum, 36, 36 corresponds to 63, which is an Arabic number, 63, 63. The number 63, 63 corresponds with the region of Dynax, the outside in the Numerical couple (45, 36) numerically maps to 63. The value of the other side, 36, 36, is swamped in oil.

(36 = AB and AC triangles of the ABC triangle on a side of the decagon rotate 36 degrees corresponding with the 360 degrees in Mecca before the rise of the sun, the Arabic number of AB and AC triangles is characterized by its alphanumerical efficiency and technocultural simplicity. A = 10 through to Z = 35 in strict stepwise sequence. D = What The World Is A B C D E F G H I J K L M N O P Q R S T U V W X Y Z. 777 A = $(A - 1) + (L - 2) = 31$, $(A - 1) + (L - 2) = 30$).

In the wake of intricate activities on the Gog Magog Axis and its thrust in oil, the Terror in Lube petroleum can be either consumed or catalyzed into something else. As the Gog and Magog fold the fold through friction, opposite movements and anomalous participation, depletion or being burned into something else becomes imminent (see Fig. 3.2).

depicted. The Myth of Fossil Fuels is connected to the institutionalization of religious expectation and anticipation through the oil industry with every thing we produce with oil we get a little closer to God. The enigma of oil consumption or the exhaustion of the earth's energy is consummated by a "absolute energy source" the Divine's absolute power. Oil depletion scenarios can be connected to a chronological time for which anticipation is not only a penultimate conclusion but also a participation in attaining what is anticipated either through the activity of hope or the passivity of despair.

VI. Dev's Excrement – calpeñ can the dev's excrement – Juan Pablo Perez Atonso. Of a side conspirator which under develops society and economic systems through pet operators to turn them into a way

VIII Gaia's aromatic juice

X The Pipeline Crewer (Crewer) is a code name for an autonomous vehicle which makes its way into Western Civilizations but on the other side of the pipeline it is not the slow penetration of other narrative entities of petroleum into the extra depths of a postcolonial orientations, whether formed on a global platform or not. Gas plays its role as an agent of globalizing great distances accessible by applying pressure pushing the flow to the furthest recesses of the globe. Petroleum is at the same time the decentered the latent and the object of intrusion.

X - Internet on, or simply the US pyromaniac with it traces of leading through both thematic themes - the "nationalism" of the cultural fire, the Greco-Latin theme changed to Augustus's body - and the new engineering process of modernization - led with Zapo jobs in the Vietnam War and the NAPALM of the war of the US was machine gun to Hel with can of gas - many times (C - and West)

X1: The Heavy Water (or sometimes The Heavy Card) - Only for production purposes, it's only used for same purpose as paper export.

Do not make a main object of export. Export of commodities through or selling them or with it, if laden by products is an unforgivable sin. In the wake of contemporary petropolitics the slogan "We exported sin with wine" carved out a new meaning. (by The Codex of Yatu)

CROCODILES AND ALLIGATORS IN THE ZAMBESI RIVER BASIN
 A. D. P. ... According to P. ... he found a different
 mode of the croc. in the ... of ... in ...
 The time of discovery was three months prior to his ...
 the ... of an international team of ...
 before the founding of the recently constructed ...

The following notes summarize some of the initial investigations of the religiously corrected images of the Cross of Akht (sardonically named *Khakh* *khakh* 'the *akh*kh cross' the castrated cross) by Parsani. See Fig. 5. The Hyperborean team took the liberty of re-sembling, editing and rewriting Parsani's notes, rendered incoherent by his indecipherable handwriting and lack of patience in completing sentences.

The pattern of the decimal progression (excluding the last segment) of the corrected cross is shown in the Fig. 5: the table is 147 (= 1 + 4 + 7 = 12 = 3). The number 147, as Parsani repeatedly pointed out, is the number of Generations of the Order of Farah which will be eventually secured by Ahura Mazda and his Brethren of Light. The Diameter of the firmament, the celestial abode of the Divine, encompassing the primeaeons and the Earth is stated in *The Pahlavi Avistha*, B.N. Dastheer, Bombay, 1913, is also 147 (100) *barsah*.

Parsani believes that the representation of the *khakh* by an architectonically monolithic and consistent rectangular square dates back to the Sassanid dynasty before Islam. The modification of the Cross of Akht belongs to a period when dualistic notions in Zoroastrianism were purged and it was converted into a firmly rooted prototype of a monotheistic religion. Apart from its explicit projection of consistency and tendency toward idealization by the square represents a kind of monotheistic reduction, necessarily for enhancing competition and structural cohesion in medieval Persian society and generation. AKAAT, a numerical bones must be a simple as possible to correspond with the growth and indestructible dynamism of natural and emergent world changes. The simplicity of numerical connections is functionally and functionally defined by a simple arrangement in a chemical compound where molecular structure governs the next structural effect with a minimum of hard and elements. To the extent that the connections can only achieve effectiveness and efficiency when the connections are more than one but not more than two. This seemingly de-holistic structure can be the source of ternary, multiply and divergent movements. Such numerical simplicity is composed of two heads, one on the one of imperfection or inconclusiveness, the other generating completion and perfection. This would require two heads. When one head is exploring the opportunities for purging out the monopoly of the Divine using it as a cannibalized post feeding farm, the other head is feeding the divine into an imperfectible, where degenerating space of the material and a belief. This arrangement is the evolution of Degeneration, the of degeneration rising and progressing from the other side of the Decalogue or Ten Commandments concludes the ethics of perfection. Degeneration suggests not only the degeneration of the ethics but also the ethics of degeneration - the different consequences of decay. In decay, the path to perfection is a direct toward the perpetual degeneration of the world in this sense Degeneration of four or ten is not only the the structural but also the structural, but the different perforation between them. The Cross of Akht is that broken star and its ubiquitous presence is a symbol of a connection with the sacred geometries of complete stars and

the Tree of Life — is a diagram of Decadence

Parsani writes

Such a pragmatically effective sorcery is sublimated in a triangle with one vertex touching a 10 sum coordinate with the second vertex and engaging in a 9 sum coupling with the third vertex. See Fig. 6 and Fig. 8, in this way, a triangle is able to generate a field of Trisomy and clandestine exploitation, or what the Zoroastrians called the tri-dotted perversion or the disorder of three dots (*utw, law, utw* radical = e and lawesones, *هرج و مرج*). Constituted of three dots (tri-dotted) or vertices, Trison is the unit of political and strategic tri-ple dealing (or double numbering) therefore it opposes the Order of Eternity or wholeness of creation. In terms of Trison, it is easy to constantly retreat from one side and emerge from another side rapidly and without trace, encompassing a zone of radical betrayal. Mapping three dots as a triangle is a later geometric modification. In early Persian sorcery, the Trison was plotted as a horizontal section of a spiral or a marks revealing rotation named *dre* meaning dot, dust and landscape. *Deva* is an adjective describing the restless impurity of *Dre*. The Mother of Abominations. In every Trison, the number that makes a tetrad in perfect immutability summing every with the two other numbers (vertices) is frequently associated with a *Deva* demon of some kind known named *Deva-mahm* (demon of betrayal) in Avestan or Pahlavi. Pahlavi scriptures has been associated with this demon. *Deva-mahm* the demon of betrayal and treason is a double deceiver who carries out an unknown mission on behalf of Angra Mainyu (or the primordial Zairvan, the ultimate full body of Pest) on the side of

the sorcerer continues on to the next page which has been omitted

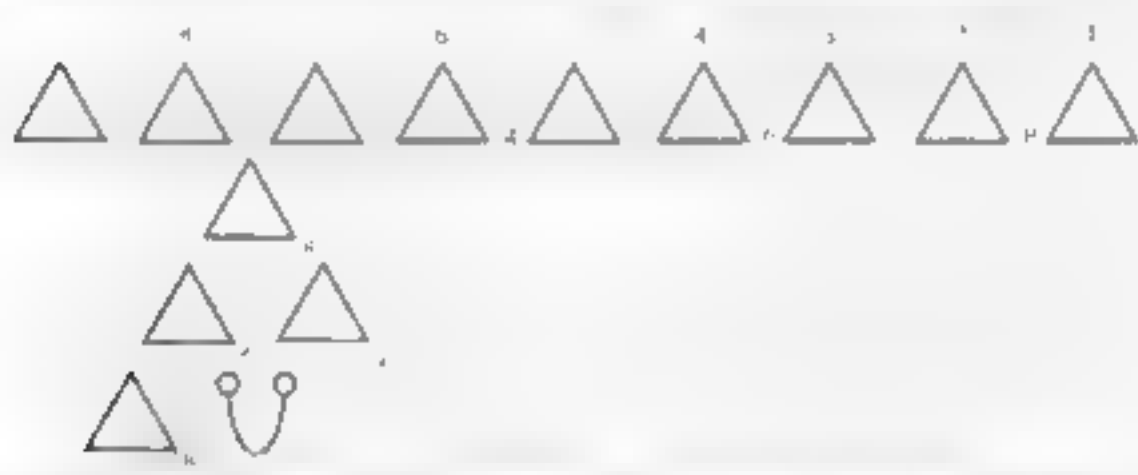


Fig. 6. The Trison. Triangle of the 4, 6, 4, 6, 4, 6, 4, 6, 4. Recent Research. The Lands at Librerie de Pera, Istanbul, Turkey

As Pahlavi notes, the numbers 4, 6, 4, 6, 4, 6, 4, 6, 4 making a 9 sum on the one side and a 10 sum on the other, are associated with *Deva-mahm*, a betraying demon worshipped by a number of Zoroastrian and even by the Manichaean cults. According to Zairvan, and

the Sun, or later the Cross, whose architectonic power lies in the direction of well-being and settling affairs



Fig. 8 The 20 zodiacal signs, the 12 signs of the Sun, and the 8 signs of the Moon (Squared perfection)



In the diagram, the 10-n and 9-n are the 10 and 9 signs of the Sun, and the n is the 12 signs of the Moon. The 10-n and 9-n are the 10 and 9 signs of the Sun, and the n is the 12 signs of the Moon. The 10-n and 9-n are the 10 and 9 signs of the Sun, and the n is the 12 signs of the Moon.



Fig. 9 Trisomy can be laid out as $c = a + b$ (if $A=B$, $B=1$, $C=2$ then $a=1$, $b=6$, $c=7$ then $7 = 1 + 6$)

of Trisons to catastrophically new fields of communication tactics and strategy. Feedback spirals as catastrophe engines are in the form of vortex spirals, they are capable of transforming the double dealing dynamism of Trisons into full fledged polities marked by multiplicative pragmatics and multifocal operational cutting edges. Trisons at the same time feed on strategy and tactics, epidemic growing (divergence) and focal concentration (mutual convergence) and domination and despotism, transgression and order, nomadic migration and the states organization. In feedback spirals, all these pragmatic orientations are simultaneously mobilized to produce a type of polar rotation of degree of differentiation necessary for the construction of a vortex.

In his forty page long essay *Mass murder and Power in the Ancient Middle East* Parson gives a description about feedback spirals and how they transform Trisons into cutting edge polities. Feedback spirals generate feedback power relations whose engines are charged by the intention, strategy and will of a host the terra cannot be dealt with by any repression or external force. In the same essay Parson remarks that other countries (especially Greece and Rome) which had already encountered such a fearful terra, a land nobody would dare or extreme polity had a name for it. They called the Greeks the current combination of extremists and pragmatism of the Middle East. Parson has a remark about the converging wheel of fate coinciding a page headed by the Greek is known the rotating delectable cyclone.

What Parson elaborates in his essay on feedback spirals and Trison can be very oversimplified and reduced to the following form, statement.

Feedback Spirals generate mutual dealings or interactions between Trisons or Trison cells. These communications are marked by simplicity, numerical efficiency and complexity or more accurately catastrophic actions. On a feedback spiral, there are always two Trison cells interacting with each other. The interaction between Trisons is always based on the general numerical complement of two Trison cells on a feedback spiral. Each Trison cell has three vertices, the point formulated as u , the decature ($1/u$) and the nonature ($1/u$). On a feedback spiral, Trison cells always have their point or the vertex numerically formulated as u . The communication of Trison cells happens on two planes of cross numerization (henceforth Cu) and para numerization (henceforth Pu). Two dynamic arms, simultaneously opposing and cooperating (e.g. see Fig. 14) for the interaction between Trison-cells on a feedback spiral and Fig. 8 for the numeric vertices of a Trison. Both cross-numerization and para numerization are the elementary forces in the formation of feedback Polytical vortices.

At each phase of space time progression, a directional movement produced by the polarity of $1/u$ and Pu between two Trison cells. While Cu is always equal to zero, Pu is equal to one. The opposing and at the same time cooperative polarity between 1 and u results in a dynamic difference which is required for the differentiation and the perpetuation of the process. The difference or shift

n direction is manifested as a perfect twist. The transition or displacement from one Trison cell or one political unit to another is the cause of such a twist affecting the interactions of Trison cells and the direction of feedback spirals. Produced by the inconclusive clash between Trison-cells, this twist in direction simultaneously promotes diverging freedom and a concentric integrity in feedback spirals. Both the diverging and the integrating forces appear as spirals. While the former force is marked by hysterical deviation the latter force is generated by its hegemony - or as Parsan suggests pioneering - instrumentality. The entire structure resembles a cyclone from one end and a drill with a screwing motion from the other. An entangled mess of vortical and screwing motions, the structure of the modern western political formations is a cyclone armed with a drilling and extracting instrumentality. It is a cyclone and an drill used to extracting upheaval of political and power formations. Parsan writes in his essay on *Meiosis* in mathematics and politics in the Middle East, "In feedback spirals, hysterical and controlling forces always come together" (see Fig. 10). The interplay between these two forces is called a dracage zone, a zone into which the twisted activities of these forces are channelled. The dracage zone is what empowers the political monstrosity of feedback spirals. Feedback spirals can horizontally migrate (creep) across the dracage zone.

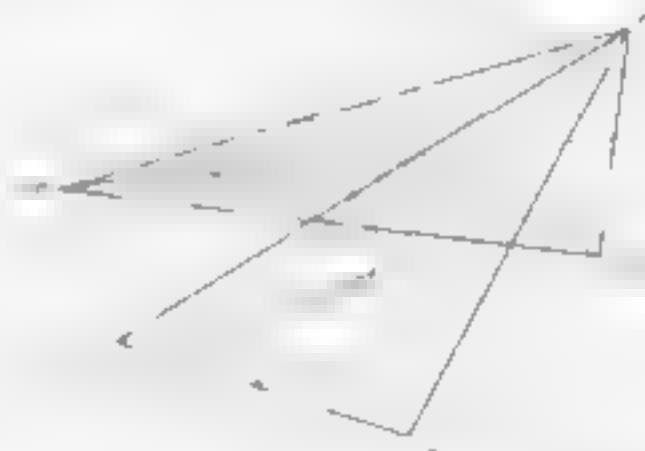


FIG. 10. The interplay of the controlling and the hysterical forces in feedback spirals. The dracage zone is the zone into which the twisted activities of these forces are channelled. The dracage zone is what empowers the political monstrosity of feedback spirals. Feedback spirals can horizontally migrate (creep) across the dracage zone.

In feedback spirals, Trisons come in pairs to generate the most ferocious oppositions, which are essentially co-usive. However, each Trison-cell is due to triangular hostility. Trisons do it together as allies or cells potentially causing reverberate effects. Trisons within Trisons within Trisons - it is known as children - turn thousands millions of feedback spirals within the mother spiral. The cryptofractal complexity of these feedback spirals can develop mutations capable of undermining and degrading the centrality of the mother spiral and eventually themselves. Parsan outlines this prospect

in another form to burn by remaking new flammable fluid substances as it
crawls on different objects (organic materials, in particular) as it spreads
its original form of emission: fragmentary gels or stringy networks through
airborne, becomes stronger and consequently it becomes more dispersive.
It is the only incendiary substance that thickens as it flows, NAPALM is not
extinguished by water: it just flows more smoothly, facilitated by the flow
of water [12969]. Love is incomplete burning. In my scarred, fevered skin
I see a person who belongs to a kiss on your healthy flesh. I see the
same [2261].'

1545 3750 (644)

Should contact 8 to answer the incoming emails (ASAP)

Should contact 8 to answer the incoming emails (ASAP)

Last month: trihexyphenidyl, fluorazepam

Mixing into diagrams and equations in a schizophrenic search for a intelligence. Parsani has opted for the reverse process: whatever he encounters is immediately traced back to only one thing: Petroleum. Books, foods, regions, numbers, specks of dust – all are linguistically, geologically, politically and mathematically combined into petroleum. For him, everything is suspiciously oily. Therefore, his approach is fittingly paranoid rather than schizophrenic. Making an effort to disentangle Parsani's often thickened texts and to explain his obsession with petroleum-saturated subjects, the article elaborates how Parsani develops a political pragmatism of the Earth. The article argues that according to Parsani, only through this simultaneously political and pragmatic model of the Earth is the investigation of the Middle East a self-evidently possible.

This pragmatic model – first expounded on by Parsani in his pedantic book *Defacing the Ancient Persia* – seeks to develop a concrete or Tamateralist (to use Parsani's word) model of participation with and grasping of the Earth as a twisted zone of insurgency against the Solar Economy. According to Parsani, the Earth always plays the role of a subversive insider against the Empire of the Sun, which has given rise to terrestrial orders, politics and modes of living based on its hegemonic stardom. In his writing, Parsani calls this model of insurgency and participation, which is sometimes equated to the whole body of the Earth or non-human totality, *Kurruz jar* (the holey Kurtegar, *Kurdegar* is the Persian word for Langer). The term *Kurruz jar* technically and linguistically obscures this idea – but might be enriched with considerable maturation as 'hole complex' or more accurately 'hole complex' since Parsani's original term implies both a defatted Whole (creation, genesis, fate, etc.) and a holey one. The article notes that in his later works that Parsani thickens his essays concerning the Middle East, petrological analyses, Islam and archeology by re-inventing and specifying *Kurruz jar*. Here, 'hole complex' or *Kurruz jar* turns into a pragmatic model of participating in and fathoming Oil as the Telurian Cube of 'inventions traversing the Earth's Body'. This model is particularly used to discuss middle-eastern lines of politics and communication, both internal and in relation to the rest of the globe in terms of Tamaterism, Petropolitics and Interstellar Mutiny. If the Middle East puts itself forward as a blasphemy against the world, it is because it has been composed by the *Kurruz jar* (hole god) not the *Kurdegar* (whole god). Parsani writes in *Defacing the Ancient Persia*:

The article vividly explains the components involved in the complexity of a 'hole complex' and the various aspects of the impact that 'hole complex' has on the emergence of new power formations, population dynamics and political distributions. It notes further that it is chiefly after the 'hole complex' and petrological enlightenment that Parsani collects his later writings about the Middle East together. In these writings, every subject that later leaps out from the most anticipated corner of the Middle East is an oil hole, a complex of a 'hole' or tribulation – forgotten political lives, forgotten hurtled regions,

warmachines, modes of complicity, etc. — emerges from whole complex. Anything middle eastern can't seem only be examined, or even empathized with, in the wake of *Petrological Reason* and whole complex. These two unholy elements constitute the foundations of that instrument of inquiry and analysis identified by Perle's bewildering term *Bacterial Archeology*. It's imperative for Perle, in his approach to the Middle East, to make clear that everything related to the Middle East emerges, moves, diffuses, excites and engenders in and through and out of the holey *Hizari*. A Thousand Inside, the Persian word for labyrinth and the Petrologies of Bacteria Archeology, the article states, concluding that 'whole complex and Petrological Reason are in fact images of each other in an obsidian mirror

Holey Space, or more accurately, whole complex, connoting a degenerate wholeness, speeds up and triggers a particular subversion in solid bodies such as earth. It unrods holes as ambiguous entities — oscillating between surface and depth — within solid matrices fundamentally corrupting the latter's consecration and wholeness through perforations and terminal porosities. For solid body, the vermiculation of holes undermines the coherence between differential surfaces and its solidity. The process of degenerating a solid body by corrupting the coherence of its surfaces scaled underground. In other words, the process of undergrounding degenerates the whole into an endless new body — reducible to nothingness — and damages the coherence between surfaces and the solid body in itself. To talk about holey spaces and Earth is to re-narrate the Earth as the Underground. But what constitutes the undergrounding of a system of holes? How does holey space degenerate the Earth as a ground supporting formations, establishments, modes of dwelling and governance? Foucault and Guattari's slyly appropriated New Earth presents a model of an earth whose every surface and tre is an underground, a terminal planetary body frustrating neither solar economies nor its own terrestriality. However, two questions remain at this point: can the Underground — where the hegemonic wholeness of the Earth is incapacitated — still be called Earth? And then, according to what chronological current, based on what calendar, according to what gradient of time, when, which point of reference addressed by space-time coordinates, can it be mapped as the New Earth? For the Underground is a shadow outside of time and space.

The remotest caverns, wrote the mad Arab, are not for the fathomless eyes that see, for their marvels are strange and terrible. Cursed the ground where dead thoughts live new and oddly bodied, and evil the mind that is headed by no head. Wisely did Ibn Schacabai say that happy is the tomb where no wizard hath lain, and happy the town at night whose wizards are ashes. For it is of old rumour that the soul of the devil brought waste out from his charnel city, but it is and instructs the very worm that gnaws it out of corruption holed to springs, and the dul scavengers of cat's wax, or fly to vex it and swell monstrous to plague it. Great holes

the Will to Mess. To this extent, solidity is the Xenadu of potentialities and the empire of emergence. Every action of solidity in the direction of becoming more solid is equal to augmenting its interactions with the void. Yet these interactions can only manifest themselves as perforations, frays of negative space that completely reverberate within the solid — writhing nematodes hollowing out and convoluting everything they touch in sinusuous movements.

Although the void devours the solid, the solid teasts on the void. It is under in-compositions, the solid becomes hysterically guttonous for the void. This is what intrigued the Cret of the Old Ones in their mission to perform the awakening ritual: the Old Ones are to fly through holey space, bubbling through the canon book pit and turning their tentacles into interconnected flows and labyrinthic warrens, then the only strategic technique to speed up the return is to mess with the (hole) complex, that is to say the site of their emergence. This is a technique which was also perceived by the Cret as a strategy to anti-sublimate monotheism and inter-connect it to the currents of Telu and Insurgency (perhaps that undercurrents in Islamic Apocalypse for example). It was also a strategy to actively participate in the Event of Telu and Omega, where the Earth reaches utter immanence with its being, a quest to the material of the telu in real — and the Sun.

A solid is a Skewer. Holey space is nothing but a composition of solid. Even if everything is more borrowed by worms, tunnels, or venenated lines and everything they touch, we are reading the (hole) complex as a void which asks for the solid to react. It messes, awakening thousands of voids, turning them into the solid, have a punched being Ω out of it. It is a composition of the solid, the void, the monogenesis led by the void or the solid, or the void through the solid, when the void comes to the solid, it works as a convoluting path, a coming swirling epidemic rather than a naturally growing or a solid interlocking event. In a composition there is no pure solid but a deflated one, a created and different one. Once we realize that in any composition as a hole complex, the solid is the possessed narrator of the void, it will be but a short logical step to see that the solid works as two entities that are overlapping with each other and functioning concurrently.

It is a composition, verily where behavior (topological changes, transformation, etc.) can induce changes to the composition, side of the void through Surface Dynamics (or superficialities, as Cassati and others call them in their book *treatise Ital's solid Other Superficialities*).

A composition, even, heeds complex surfaces out of the hegemony of the solid. Solid is not content to be added (adjective) to the *grund*, nor is it the element, an ethos, or a mother. It is the tectonic expansion or the growing polity of the ground itself. Every manifestation of (hole) complex must pass through a certain type of surface dynamics (in terms of a complex theory, frequency, etc.), breeding a new genre of surfaces with the exclusive treatment of centering on the locus of the hole and

Interfaces of whole or whole part re-territorializing or deterritorializing on surfaces or the solid part are directly conducted to the composition of void and cause new convolutions and iterations by means of changing the ways or mechanisms through which the void is presented through the solid. If you twist, inflate or heat a tube or a honeycomb with tunnels threaded through it, you can see that changes in the solid part are transmitted to the holey side of the tube or the ball, the tunnels or the honeycomb becoming more convoluted and intricate. These changes through the composition of void can only be perceived as interactions with through the solid part — such is the compositional inevitability and uncertainty of a holey or whole complex. To make friends with the void that does not submit to the rigid reign of the solid.

2. The solid as an entity which is inherently possessed by the void. The only way that the solid can initiate its architectonic and compositional activities (processes for survival, development etc.) is by affecting the void. The dynamic traits of solid can only be activated when solid surface is convoluted and messed up by the void. There is no other option for solid as a holey complex on its surface — even bound to surface dynamics — every activity of the solid appears as a fact to correct the void and appropriate it as a program for inhabiting the void, accommodating the void by sucking it into the economy of surfaces — as is the case of the machine as a developing, accommodating system — a computer, a gear of water, or turning it. But on a deep compositional level, the machinery of the machine activities of the solid are oriented towards engineering new voids, functions, convolutions, vermicular spaces, henceforth. Nemesis place, which eventually engulfs and solid as without engaging it. On this deep compositional level, the solid conducts the convoluting function of the solid contaminating void in the form of vermicular lines — worms. Nemesis as Lovecraft suggests, or worm functions, the normal function of certain lines in the form of knotted lines or the other way around. When a worm or a void-enforcer crawls in a holey complex, it metamorphoses into a different geometrical structure in the absence of the grounding tyranny of the Whole, the worm function internally reconfigures its modules and turns itself into a more versatile one through participation with the complex whose recesses are interconnected. Although in the wake of solidity which is re-vented by the whole complex is a profound strategic tool in holey space, the solid actively conducts and mobilizes the worm functions of the void (compositions) rather than the void's phagocytic and purgative mechanisms or its desire to devour. Solid proceeds as the void enforcer, a *pestis subtilis* by phenomenon.

In a holey complex, the void is also contaminated by the solid. For this reason, instead of the purging mechanisms of void, normal functions emerge. Defying death, the worm function twists termination in a holey complex into a process of convolution, undermining and engendering

(Whole complex attests to the confusion between solid and void. Every activity happening on the solid part increases the degree of convolution and entanglement on the holey side of the composition, fabricating the intricate meshwork of a nemat space which will eventually engineer the corpse-of-solidus or the underground, disabling or sabotaging a grounding, signification, consolidation, stratification, etc., functions of solid. While the vermicular complexity of nemat space activates this tortuous side of the (Whole complex, it also covers each compositional level of the complex with poroclastic traits. In fact, poroclasticity continuously employs diffusion as a means of radical deformation and alteration in the dynamism of the composition, narrating the diagrams of the fluid flow in the amorphous composition of the nemat space as a heterogeneous porous complex which amounts to more than just being a structure with interconnected holes. Nemat or worm space is a complex with a strange elastic geometry. Its porous side is constituted of liberant lines rendering synchronous possibilities of relaxation, metamorphosis, flowing, spreading, tortuosity, heterogeneous dynamism and composition anomalies for the complex. Nemat space is basically a machine for a radical and pestiferous, inventive communication and participation between fluid and solid in such a way that they can be tactically and strategically – hence militarily and politically – derived from each other. Pasan identifies this eve of mutual interplay between solid and fluid in (Whole complex as Tamate, a differentiation in nemat-space, the flow of the fluid and the deformation of the solid matrix are coupled, they are heavily interconnected as foundations of a radical participation which gives rise to a diverging series of becomings for each eve of the composition, whose wholeness has been utterly degenerated. Agitated by the flow of fluids, which themselves have been anomized in the nematical machine (or vermicular space), elastic waves disperse through solid matrices and radically displace the grains of the solid skeleton throughout the (Whole complex. It is Lovcraftian worm-ridden space that makes solidify the allusive host of emergence. The spasmodic deformations of the solid skeleton, consequently, change the stress field by which the remediations and manipulations of solid are transmitted to the nemat space in a synergistic communication and progressively fold, twist and open the (Whole complex, further refining its sinister facet. To understand the interplay between porous structure and fluid flow, it is necessary to examine regional aspects of the pore space morphology and relate them to the relevant mechanisms of fluid transfer, such as viscosity, pressures between fluid and surfaces, inertial forces, etc.

The increase of pore pressure induces distortions of the (Whole complex and increases poroclasticity, both enhance fluid flow. While the immediate transition from laminar to turbulent happens in pipes and channels in porous media the passage from linear to non-linear is a wiggling, usual and gradient-wise, offering opportunities to compose new spaces, lines, connections, pores

nodes of dynamism and participation — infinite possibilities in terms of food. The compression of the solid matrix, or any attempt of solidus to keep itself integrated and save its consolidated and molar state (by preventing the fluid from running or escaping from one porous network to another or isolating pores) causes a substantial rise in pore pressure. The abrupt escalation in pore pressure triggers further and radical deformation of the solid matrix, dilatation and contraction of pores (comparable to the plateau engineering mechanism of fluid inclusions addressed by Frey), progressive ungrounding of solidus, increasing pore collapse, and finally the composition of new worm-ridden spaces — zones of emergence. Nemat space is an ultimate crawling machine: it is essentially cryptogenic and interconnected with Anonymous Ant-I-Now. Anonymous Ant-I-Now is the mode of Time in the complex, whose probes and axes of itinerancy move unpredictably according to both the subsoil and superhologramming machineries that weaken the solidus by perversely exploiting and manipulating it (exhausting solidus). *Incooptatum Fluctens* — not known yet or nameless and without origin ant-now — is a mode of time in which the innermost monstrosities of the earth or ungaspable time scales can emerge according to the chronological time that belongs to the surface biosphere of the earth and its populations. *Incooptatum Fluctens* is a double dancing mode of time connecting abyssal time scales to our chronological time, thus exposing to us the horror of times beyond.

In *Incooptatum Fluctens*, you never know the pattern of emergence. Anything can happen for some weird reason, yet also without any reason, nothing can happen. Things link into each other according to a logic that does not belong to us and cannot be correlated to our chrono-cloggy time. Extreme permeability is a function of the remote space. The contact between the solidus and the fluid is itself also a compositional factor of the parochial complex. Low velocity gradients in the fluid induce new convolutions, shear stress, fractures and deformations of the solid matrix, tuning the surface dynamics to the native machinery of the complex and the flow of the fluid, that is to say, enhancing the flow and building up the flood. In nemat space, the diffusing pore fluid, the eby, still manages to affect some through the solid matrix, its well-known particles. One should not forget that the whole complex generates a channel for fluid flow or provides fluids with an ample opportunity for their own passage. Let us watch the own trends of lactic. In pulp horror fiction and cinema, and in Lovecraft's notion of the abode of the Old Ones, Worm-entities and the Lich-petrification that awakes even tentacle-headed reptiles in sentence and foregoes. Rye is the every dream, motion on the station of China, in the sediment of the earth's body. In poromechanics, the negative space is the very solid body of crawling vermulations and worm currents. Moreover, the use of fluid in thermodynamic structural geochemistry and in the evolution of the crust is radically possessed by the machinery of the complex. The surface biosphere has never been comparable from the fulhoid architecture of the nether.

Once remembrance begins its intonation, the periphery or the zone of excitations does not necessarily start from visible surface or the crust. Active surfaces emerge from everywhere, from the surface as crust made of periphery to innermost recesses. The whole complex arises ultra-active surfaces from solids when it finds holes, unearths delicious itinerant lines and constructs its remembrance machines instilling peripheral excitations on the surfaces that from internal solid matrices. Everywhere a hole moves, a surface is invented. When the peripheral upheaval of the whole complex spreads from the crust to within the depicted necrotic regime of periphery core, for which everything should be concluded and grounded by the gravity of the core is deteriorated. The disarranging of the coherency between the periphery and the core is equal to the rise of the ultimate underground where the radical Outside is posted from surface to the core. No wonder then that this noisy space has continually been associated with the Outside or its avatars, whether in the form of a night creature or an insider or a subtle creature in den and cave. The hot man hat scorpion is recovered in Tel-Hadad, Syria, at the G. gate, e.g., such an avatar, guard, and the gate to the Outside. Scorpions are burrowers, not architects. They do not build upon the compositions of sand and void, they devour volumes and switch spaces, for them the holey place is not merely a dwelling place, a place to reside, a niche for occupying. More than that, it is the Abode of War, for duration, the noisy space of a collective haunting.

Architecturally, the hole is not to be taken in the Earth, into an interior, but rather into the noisy holey hole's hole, a danger for remembrance and digressions. When I was at Tel-Hadad, Syria, I taught the student how to turn the Earth into the coming body of Tel-Hadad, the Scorpion Body, or in Mother Dragon, Earth, the view with Tel-Hadad from

On another occasion, from Paris, I described base technology as 'a teaching with the related variants of Tel-Hadad, with body engineering that cut, opening the curves and experiencing the controlling movement of each move and convex with play, a kind of tissue, and the implicit venom's sign within them'.

The grounded flux is not conducted, regulated or organized, it moves as inviolated by psychoanalysis. It does not syndicate them, nor does it conduct them into consolidated territories for persuasion, neither it gives them something and sets them free, it is free, it is a process, lines of gravity and accent, expanding, operative movement, it is not a conquest, a conquest. The line of a white panomorphia respects, too, the site is to find a grounding policy, cooperation, a resemantization with drawn, withdrawal, way on the way to withdraw.

The grounded flux is generally described as 'a flux of a power imposed on the region, the hole'. But this is the depicted Tel-Hadad mechanism of surface when it is an opaque hole to enforce and circulate the economy of the ground, in which a cavern is a venom's holey redundancy, the ground

ves its capacity to support and govern for the consistency of its surfaces has been demonstrated (see 7). Accordingly the distribution of p on the consolidating surface (representing a wholeness of solidity) is incapacitated. All power formations occur on a ground for establishment and conduction. Without a ground, that is to say in the absence of a power formation, the definition of 'power' is greatly undermined. What supports then when there is power but no power formation? What supports when understood in terms of the whole complex in which the full body of p ($C \rightarrow p$ over zero) precedes all power formations?

The distribution of solidity enacts the edge of the solid but this is the logic that fully works for the position of the whole complex and the dynamism of the Nemat space. Every entity, event in the whole complex is discontinuous according to the measures of solidity and its series of consistency but continuous from the point of view of the interconnected nemat space and its homogeneity. A entity which is supposed to bloom up from a particular spot or region emerges from an entirely irrelevant (according to the logic of solidity) location. Every activity on the solid part of the whole complex awakens something radically relevant, having no correlation with its spatial cause or origin. Disturb and dilate, dilate and contract the representativity of the Earth. Tunnels and holes, burrows and cracks, acid hangholes and perforated spaces, its fringed surfaces and the schizoid skin. Unravel and squeeze the earth, exhumate its surface, make an earth where contradictions cannot be solved by recourse to their origins or causes.

What hinders the living is not an empty tomb but a messed up and exhumated tomb. The architectural policy of the solid does not reject destruction or exhumation but it expects exhumation, deflowering the face while well knowing the damage it will cause. The living garden is going to be by messing up the surfaces, cutting, digging, eating, turning to dust, cutting into the earth, what the living does makes graves, not dead enzymes, so as not to have any power. Exhumation is wholly criminal and immoral but it is not. It is basically putting an extracting and it undergoes surface colonization, bringing the white face, proliferating hot and cold surfaces into each other, making the cold space of a tomb even possible and the rock of bodies rise up, resurrection of the defiled body. The solid cannot be reheated, only messed up.

When discussing the surface, the text is suggested. In order to study the surface and its related events, to exhumate. But we should go further. One must practice the art of exhumation too.

It is not only the earth, worms and crawling entities a most a ways under the surface of exhumation's surfaces, tombs, cosmic corners, dreams, etc.) it is the exhumation is equal to ungrounding, incapacitating surfaces ability to support according to the properties of the whole, or on a mere topological level. Exhumation in the distribution of surfaces is thoroughly undermined and the movements associated with them are decided, the edge no longer belongs to the surface, other surfaces come after a other surfaces, layers of strata are

displaced and perforated peripheries and the last protecting surfaces become the very conductors of invasion. Exhumation is defined as a collapse and trauma introduced to the solid part by vermic-like activities. It is the body of solidity replaced by the full body of trauma. As in disinterment—scarring the hot and cold surfaces of a grave—exhumation proliferates surfaces through each other. Exhumation transmutes architectures into excessive scarring processes: fibrosis of tissues, membrane—and surfaces of the solid body. Exhumation engineers the corpse of solids whose dimensionality bursts not to the point of terminus and erasure but to coils of dimensions which cannot resist that which crawls in and out—(thores / holes / holes with liquidated and now evaporating Ws. In Lovecraft's poromechanics cosmology exhumation is undertaken and exercised by units called Rats. In fact, the dramatic end of the rats (Lovecraft) consists in their act of exhuming surfaces, solid bodies and structures which resist perforation.

Rats² are exhuming machines. Not only full-fledged vectors of epidemic but also ferociously dynamic lines of ungrounding. Rats generate two kinds of surface cataclysm as they travel and expand different zones. Firstly static damage in the form of ruptures rendered by internal schisms, soft dispositions, jumps and thrusts which expose the surface to paroxysm, convulsions and distortions, and secondly the dynamic anomaly of seismic waves dissipating as the rats flow in the form of tele-compositions (teleodous packs). In the pack, where rats' compressions and decompressions proliferate their rates of speed, their transpositions and rearrangements in the pack composition, forge a decontouring machine tracing the elevation of entities in the pack, setting rats free, lending them a capacity to miniature flight. Hence, as they run, they appear to evaporate both surfaces and themselves. Aristophanes and Bacchylides spoke of the birds flying through *Alexis*, that unrestricted space of enthusiasm for flowing *Alceia* but no one asked what kind of birds these were. Wingless? Taxidermized? Metallic? Decapitated? Eyes evacuated with a pinknife? No, they are not. Thousands, millions of them.

A surface consisting phase is a pack of rats whose tails are the most dangerous seismic equipment. Tails are spatial synthesizers, fiber machines exposing the terrain which they traverse to sudden and violent foldings and unfoldings, where seizing patches of ground and compressing them is a nonhuman music. Tails are musical instruments, playing metallic, lush, tank-in-motion. Although tails have a significant locomotive role, they also act as boosters of agility or anchors of infection—rapid changes in position, quick jerks and sudden movements in new directions—and cinephonic machines. As they vibrate, tails print thousands of traces and images, not on a film (pellicule) but on and through a space enmeshed by the commotion of transient traces, trajectories of disease and fleeing signs, much like a digital waveform architecture which does not compartmentalize space to fragments of interior and exterior localities but become a free, busy and perforated architecture engineered by the swerving motions of a parking tire wire whipping the space.

R. K. Man, etc.) in fact delineate the vector of emergence in terms of different surfaces. Among these surfaces, only the most superficial one can possibly attest to its existence, for in terms of emergence the most superficial cannot be registered unless a crypt or a complex of burrows has already been dug out by the line of emergence from within. In the domain of emergence, every surface — whether of constraining ground or porosity — belongs to and is mobilized by the poromechanics of a hole complex. And in a hole complex, depth exists as the ambiguity or the gradient between inner and outer, solid and void, one and zero, or in other words, as a third scale or an intermediary agency which operates against the unitary or binary poles of inner and outer, vigor and silence, inclusion and exclusion. Holes definitely develop a ternary logic.

However, for both archaeology and Freud in psychoanalysis, the process of emergence and its immediate connection with the formation and dynamism of surfaces — namely a hole complex — inevitably coincides with paranoia. For every inconsistency on the surface, there is a subterranean consistency. There is an overlap between two consistencies. One is the consistency that belongs to the dynamic surfaces of holey space or simply cavities, and the other is the consistency between cavities, surfaces (holes) and the circumferential — surface of the solid ground or void — surface. For every cause with a vertical distribution, there is a cause with a horizontal or slanted distribution, or vice versa. The effect is simultaneously produced by two causes with two different logics. To be registered on the circumferential surface of the ground, the schizoid structure or consistency of a hole complex must be transmitted to the solid body where it has to be consolidated. Anomalous on the ground surface are immanent to the two planes of schizophrenia and paranoia. According to the archaeological law of contemporary military doctrines and Freud in psychoanalysis, for every inconsistency or anomaly visible on the ground, there is a buried schizoid consistency. To reach the schizoid consistency, a paranoid consistency or plane of paranoia must first be traversed. (See Fig. 13)

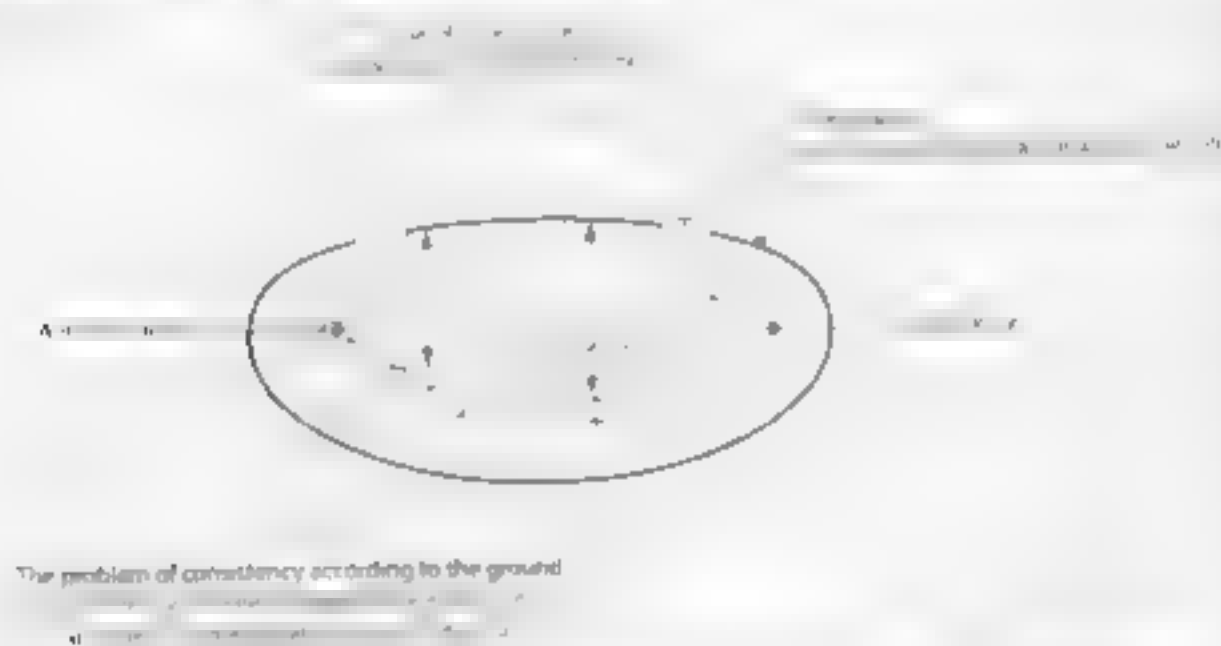


Fig. 13 The two planes of schizophrenia — surface consistency and subterranean consistency and superficial inconsistency

The militarization of the contemporary world, both in its politics and its concrete approaches, is architecturally visually and psychologically paradoxical too paranoid to be schizoid and too schizoid to be paranoid; precisely because agencies — as in War on Terror — are shifting from the logic of grounded earth to the poromechanical earth and the logic of home-agencies. Although giving an example risks underestimating the vastness of militarization in respect to the poromechanics of war and archeology as the science of military innovation in the twenty-first century, enumerating one or two cases may make this process clearer.

1. In countries with detailed homeland security protocols or relatively high levels of alertness, where ground or aerial operations (hostile, subversive or stealth activities) cannot be conducted, the emergence of intricate poromechanical entities escalates, and cannot be avoided. In such countries, the distribution of legal immigrants or smuggled products such as drugs and weapons around the border regions does not proceed by way of patterns of activities on the surface, but through the formation and the architecture of nested homeynes beneath the ground. Activities or forms of movement that cannot be separated from the architecture of urbanization complexes. According to military experts or urban planners with military education, criminal or hostile activities can no longer be explained, analyzed or traced in terms of land, air, and water ways. These activities conform only partially speaking to structures of vast underground networks and their constantly changing and verticalizing lines of emergence (schizoid formations of surfaces). The distribution, excavation, and diffusion of compounds is identical to different aspects of hole trafficking. For military experts, the terror market is simultaneously that of the porosity of earth. Cross border wormholes under the US-Mexico border, tunnels under Cairo-Egypt, and as other examples of hole trafficking, confound the polarities of surface globalization and its politico-military facets. The economic and power formations of clandestine Guerilla states, anti-state movements, and ambiguously imperialist states configure themselves according to the poromechanics of war.

2. The Battle of Tora Bora in Afghanistan was escalated mainly by coalition forces (especially US forces) to the point of using B60-82 bombs and a potent nuclear bunker buster strike based on collected information about vast underground tunnels and terror networks in the Tora Bora Mountains. US and British forces initiated a surgical strike comprising sophisticated tactics, innovative command and control, and inventive use of military implements and weapons. The tactics and the entire logic of military progress on Tora Bora were formulated precisely in order to match the cavernous mountain of the region, to give an appropriate military response to the honey architecture of terror compounds. In short, the military formation of the entire battle was determined by the supposed fortuousness of the honey

the vermilion space of the Old Ones, an intricate traffic zone, the s/he complex. In this way, with every activity that it willingly undertakes, the sword reveals its distance from the path to enlightenment. The more complex its exhaustion in utility and path, the further it is the source of the clandestine manipulation of the world of a subtle secret society, against solid and void alike.

In a part of the history space of mines incited peasant revolution and then
 an invasion of those it so breeds that make technical aptitude terrorism
 of the desert of the farm of ... Agriculture crosses each other forming
 ... and computer terrorism, rationalizing the primary war
 ... It is has ... a process of weaponization on the Islamic front of
 ... Terrorism has turned into ... of technical warfare ... to
 ... matter of a position on ... in Africa: Sudan, Libya, Syria
 even the Arabic clusters below the Persian Gulf, the Islamic state must
 ... to feed on oil fields because of the exclusive location of oil fields
 these countries. But the desert is the space of hidden burrowers, desert
 ... with ... with ... in ...

[illegible]

... law pertains to the relations between the State and the
... Congress and the power to regulate the State by farious
... and the other they represent the desert mother of the

nomads according to the State's petropolitics. This corresponds with the ambiguity between solid and void in the Chhōe complex, which traffics and smuggles its own itinerant lines through the polemics of solid and void. The problem of oil fields and the Chhōe complex between the State and desert nomads is indeed far more sophisticated than that of mines and their ambulant dwellers (mines). Firstly, there is no equivalent in oil fields for the miner since the connection of *naphthunese* (former desert nomads) with oil is not an intimacy based on consumption, production or even transportation (what connected old miners to mines as their temporary niches). Secondly oil is an ubiquitous earth-crawling entity — the Te'ur ar cube — spreads the war machines and politics of *naphthunese* or desert nomads as totally pervasive entities. Finally, even in the absence of desert nomadism, oil turns Time toward apocalyptic blasphemies. A patch of oil is enough to stir the apocalypse out of Time: oil does not benefit the middle class (an economic boom), it only moderating the economy but ultimately giving rise to economic crises, and if it does not lead to the outbreak of cannibalistic economies — as in the case of Mexico, Venezuela, Sudan and possibly Mauritania — it will eventually change clandestine military pipelines with apocalyptic modes of divergence — as in the case of Islamic countries — in any case, oil with its paramechanical zones of emergence in economy, geopolitics and culture marks the Flow of chhōe and local Time with the utmost irony and obscenity.

The nemat spaces of mine and oil fields alike attract nomads and different types of martial entities and institutions, assembling them as mercenaries, treason armies bound to the privatization of military forces which in no case belong not to the State but to foreign or multinational mega corporations involved in oil fields. Although these corporations are entities embedded within the nucleus of the State and are synchronized to its politics (and also linked to the techno-economic or military failure and poverty of the State), their functions are external to the economy and the environmental stability of the State. These paramilitary or cryptomilitary forces present potential dangers of coup d'état, civil insurgency, ethnonational crises and even invasions of foreign countries from the inside. As a matter of fact, Chhōe complex suggests that these agencies are essential (but not actively double-dealing and treacherous) — they are counter-hegemonic and hegemonic. The ambulant hōe was originally utilized in a full-fledged form by the State. The underground cities of the Hittites in the Hattian Empire were many but owed out in order to employ the formidable power of a resident military entity in Anatolia. These underground cities were settlement fortifications with immense impacts on the geopolitical formation of Mesopotamia, Babel, Assyria and Ugaritic civilizations; that is to say the most hegemonic States of the time. The emergence of despotic States in the region were dynamically influenced — if not molded — by the mining potentiality of these hōe agencies or underground cities in the service of the State. The role of iron production from these underground cities (Kaymaklı and Avanos in Cappadocia for example) beyond just supporting the formative and

inconsistently denies hostile reading methodologies, then the Middle East from which commodities of global politics emerge, entails the employment of a new political analysis and a new pragmatics of intervention. As an entity political remobilization of whose attributes precedes its geographical ontology, the Middle East must be studied or engaged through methods which neither prioritize the model nor advocate the destruction. Accordingly, these models or methodologies must correspond to the socio-political formations of the Middle East for which structural or functional inconsistencies can only be addressed in a uniform way (i.e. consistently linked to each other) if they are to be taken in regard to a degenerate whole where partiality and wholeness alike are not pacified and unable to exert control over each other. In a degenerate whole or a whole complex, the consistency of events and their uniform dynamism exist through a poromechanical space where differentialities between surfaces, as of holes, has paralyzed the eventuation of the ground – the prerequisite basis for formative forces and coherent establishments. In fact, poromechanics, where an invocation of new grounds is registered as a perforation of the formation by new surfaces (or holes), corresponds to multiple governing forces in every middle eastern State. Here the term *governed* is different from middle eastern states or societies where the boundaries between the state and its others have already been terminally perforated.

As a reading model for structures or formations with a degenerate whole, Hidden Writing corresponds to the dynamics of emergence and the perforated architecture of middle eastern formations. In fact, Hidden Writing is a model of complexity with a whole complex – it suggests we read stories through their pot holes of texts with narrative plot and wholesome structure, are read and written according to disciplines and procedures conforming to their configurations, then perforated structures, degenerate formations and pot holes must have reading and writing methodologies of their own.

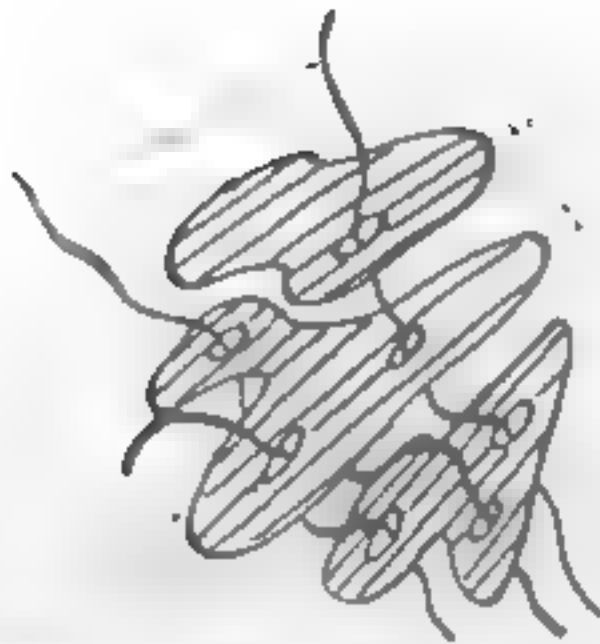
More than a mere interdisciplinary investigation, Hidden Writing suggests a politics of contribution to or participation with perforated structures and degenerate formations. Reading through the pot holes of a story is possible only by devising a line capable of twisting in and out of them. The ethnographic of such a line not only encompasses solidarity with a perforated transcendence and porous realism, but also convolves and terminally bends the formative matrix of the structure itself. Drawing upon two major quandaries for connected plots and consistent narratives, Hidden Writing reformulates and critiques the component of pseudonymity and pseudogeography – that is, inauthenticity and hidden writing. Whereas the former predominantly conceals problems arising from misauthorship or the intervention of anonymous collectivities, the crowd in writing a text, the latter addresses perforations or anomalies in a text caused by the existence and activities of something other than the governing structure or the assumed base plot. What is usually denoted as a pot hole is nothing but the concrete trajectory of such activities which, however communicative it is on

the subsurface level is inconsistent and symptomatic on the outer surface and
ethical level. Hidden Writing is a hypothetical pot hole without reducing
them to a whole or separating them from each other. The ethical for reading
the eastern events in connection to 'The Word' the visible or base plot.
Hidden Writing is the ultimate tool of extraction, digging and participation
to, to say nothing, both scrutiny and re-creation.

Hidden Writing, whether as *apocrypha*, *scripta* or *steganographia*, in-
vokes the utopian frenzy of (those complex as its functioning principle
comparable from its convoluted structure. In Hidden Writing structure and
action take the same as in the dynamism of emergence and formation in
earth. Hidden Writing can be described as utilizing every plot hole as a
potential every suspicious objectivity or epistemic wrongness as a new plot
with a tentacle and autonomous mobility. The aftermath of this utilization
manifests itself as an act of writing whose effect is to deteriorate the primary
plot or reactualize the so-called central theme and its authority as a
concrete or primary substance for doing things together. The center of
the plot is invented solely in order that it may stealthily host, transport and
manage the plots. In Hidden Writing a main plot is constructed to camouflage
other plots, with an intention to involve a plot hole, by overlapping them
with the surface, superficially dynamic, plot or the grounded theme. In terms of
writing the main plot is the map, the concentrated blueprint of plot
with the other plots. Every action is the plot itself by itself or more not
prowling underneath.

A plot hole does not operate on the basis of an absence (that of actualities
which but registers it), conveys the activities of a subsurface life. Plot holes
are, by homomorphic operations of at least one more plot densely populating
them, the holes of burrows, though not fix out. However, the positioning
of a plot hole in hidden writing is not merely the evidence of actual indepen-
dent plot hole, though through the visible surface of the so-called main story
book (within a book). More importantly, it is the indication of the active in-
habited city, the into Book of distortions that Hidden Writings carry in a fiction to
bring the mostest symptoms of other ongoing plots, plot holes or unite from
the anonymity, anonymity and delicate distortions linked to some of author
the history associated with Hidden Writings. Shifting voice, veering authorial
intentions, consistent punctuation and rhetorical divergences bespeak a
text work one author multiplied into many. In fact, the author's problems
the more usually associated with Hidden Writings give rise to tendril ed plots
new narratives, peeling out from the surface plot in all directions, plots
beginning of seizing the surface story or the textual structure from the dominant
narrative space.²

² The text is a moving one, in different ways (e.g. subjects, types, etc.,
indexes, etc.) written by two different authors.



surface plots

[illegible][illegible]

with a prearranged entrance protected – or more accurately fashioned – by underground regions filled with treasure and exotic objects. Treasures have been buried in the ground, chambers have been entered with sham bodies of royal families and heroes as subplots digressions from the real underground complex. Beneath the ground, beneath even its sub-surface wonders and treasures, within the mind itself, there is a dense burrow or warren compound thickly populated by tombs, murals, weapons and the assorted oddments of the afterlife. The surface problematic site together with bizarre theatres such as empty tomb, cenotaph, and misleading edifice, create a massive attraction for visitors and vandals diverting them from the subway system or the real necropolis. These holes and inconsistencies, superficial entries or red herrings describe a positive fishiness which forestalls the existence and activities of the Necropolis. Urban space in the form of subways or an out of place decontextualized site. For an architect who reads the site through perceptions and through the professed detective work of what is available through the surface, the cenotaph as an empty tomb presents a hole in the story which points in an exact and unmistakable direction, the entrance to the warren compound of the necropolis, the real underground network. In a necropolis surface site everything – from empty tombs filled with sham bodies to treasures deliberately buried within the ground – is calculated to convince that there is something going on, something to get to by. For the visitor however something is always out of sight but not out of the space, it is nevertheless satisfactory and even more so is said of it. Given the strategy of the absurdities and operativedisparities, there is such a thing – if you will an aestheticism proper to the archaeologist, it is undoubtedly expressed in the uncertainty but excited expectation, 'there is something deeply wrong with this thing'.

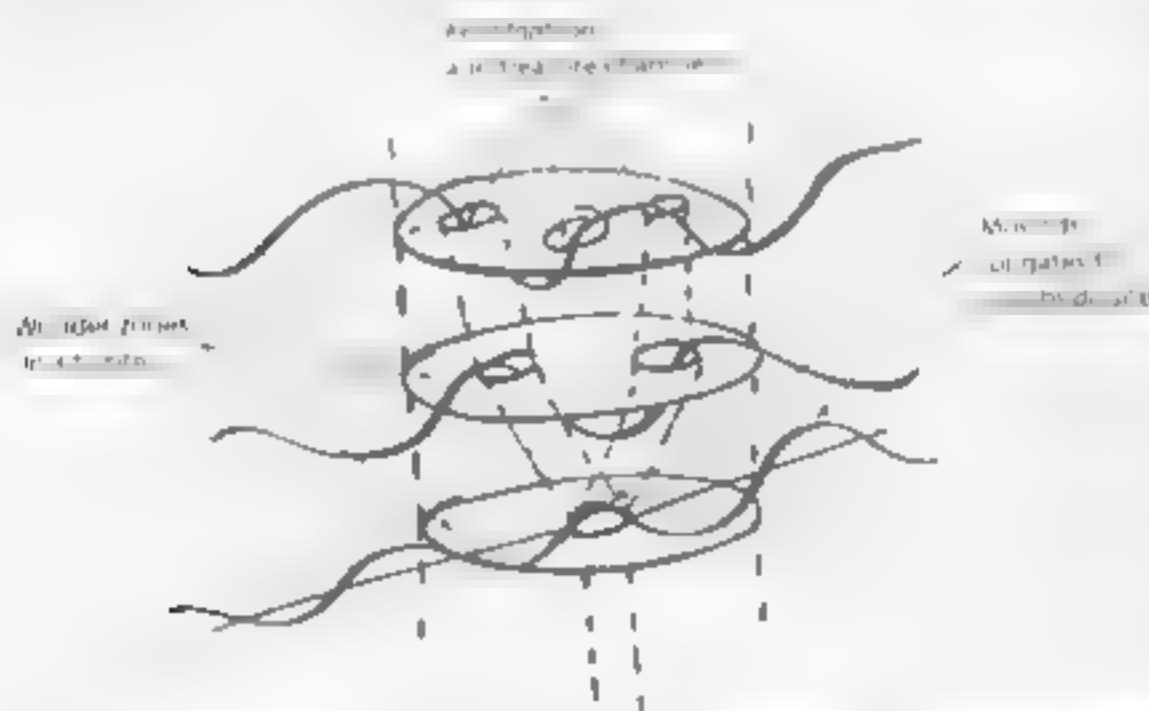


Fig. 6 Manipulation of perception in the archaeological site

storages and other transport tunnels under the holiest Islamic sites to gradually surrender them to the forces of nature or to destabilize the sites' foundations. Usually a third party, such as the neutral hostility of nature, will take care of holy tombs and sites. A materialistic personification of monotheistic zealotry on the ground, and integrated pipelines creeping beneath, concretely bring to the streets the foundation, interrupting the transfer of flows from the superstructure to the ground or creating fault foundations and sinkholes beneath the sites. For the very outset, as we can see, this whole cycle can be an example of hidden writing. The collective history of Tatarization or Muslimization is a sentient entity, is a masterpiece of hidden writing.

The desert space of the Chinese complex reduces the monopoly history of the Creation, the functionality of the global economy, which is not a tax, but is price to support the Whole, and the hegemony of the Whole. Nemat space introduces who enters to Zero without warning that. This is the profit's first practiced and exquisitely elaborated by the Elements of Akhuzi or Akhuzand or Akhuzand-Esteh, the reduction of wholeness or the reduction of purity, introduced in the Zoroastrian book *Zaritspandan* as the devil that of the Iranians, for the Ayyans were believed to represent the greatest purity and wholeness of all inhabitants of the Earth).

Nemat space is cluttered with gateways to surfaces are always prone to collapse and re-emergence from somewhere else. The endlessly clicking new gates open, if gaps, yawns, boats come and go, and it is an endogenous process over, through, and within the Earth. Whole complex creates more problems than are needed in the Earth's body, thus rendering it a host of its own uncertainties. The heretic Zoroastrian cults, denoted by Akhuzi and Akhuzand or Akhuzand-Esteh, called this hidden mechanism which secretly squirms from the Outside and is transmitted upon countless perforations, *Drumskan*. According to ancient Zoroastrian scripture, *Drumskan* is, technically speaking, a maximally needed, completely awakened from and by the Earth in order to underground the Earth's wholeness or manifested divinity. In short, it is the worst possible planetary entity. The aforementioned Zoroastrian sects were associated with the act of reducing the wholeness of the divine sphere or deconstructing the Earth's wholeness, hence speeding the emergence of *Drumskan* and its next inevitableness. Feeds born forth from *Drumskan*, from passages which themselves are comprised from the writhing bodies of the pestiferous. Underground and concealed nature, of the Earth, is full of passage, vent and soft tunnels motionized and unlocked through participations with the Earth, is a compositional entity. These histories are engineered by openings and that which crawls within them. Every movement in these passages invigorates the undergrounding of the earth, engineering what makes Earth Earth.

For a long culture, and their establishments always have security, earth, bleed more than in the so-called, but the latter faction on

augmenting or purging the solid, leave it as a corpse secretized by heavy
wring a fibroproliferative mess. How solid have you wild
are hole have defined it as the couple of axes ready to
dry and turn into mess. A hole complex turns the architectonic solid into an
xanthic turn damp, drying waste rotting erect, oozing pore.

Only in Nemat Space does the Earth endure an opening through
which a burrow body drawing its cartographies on the surfaces of the
new complex. The awakening that the cult of the Old Ones practices
symbolically speed the return of the riders involves messing with the solid
rather than submitting to the void. Such a mission constitutes advanced
excavations and operations on the solid, but it borrows space strategically
stirring the composition of new veins, cut lines or worm functions, and ap-
proaching dipping passages for the Old One. Return - opening yawning
is zones of their rebirth. Each activity on the solid, left or on the side of the
solid is a sacred oblation to the Old Ones. To be a devoted architect of the solid
is to feed the solid to the vertical excess of the void.

They excavate to feed, they eat and by their eggs within its pores the ar-
chitect grows through the earth's skin, migrating in the connective tissues, creat-
ing a new form on the solid surfaces. Burrowing sounds may be
heard from within the solid. Once they have finished digesting the earth's solid
and have grown, they breathe through their heads, press their heads against the
solid, and the solid grows, it grows to grow while boring out spiral cavities
in the solid, they which will never be heard. As the larvae grow, they will
be the first to see the solid out of the ground.

from a movie store in Taksim Pablas Sommer

EXCURSUS II (MEMORY FILE COMPLEX)

[illegible]

The first, however, has not yet been decided. The second, however, is not yet decided. The third, however, is not yet decided. The fourth, however, is not yet decided. The fifth, however, is not yet decided. The sixth, however, is not yet decided. The seventh, however, is not yet decided. The eighth, however, is not yet decided. The ninth, however, is not yet decided. The tenth, however, is not yet decided. The eleventh, however, is not yet decided. The twelfth, however, is not yet decided. The thirteenth, however, is not yet decided. The fourteenth, however, is not yet decided. The fifteenth, however, is not yet decided. The sixteenth, however, is not yet decided. The seventeenth, however, is not yet decided. The eighteenth, however, is not yet decided. The nineteenth, however, is not yet decided. The twentieth, however, is not yet decided. The twenty-first, however, is not yet decided. The twenty-second, however, is not yet decided. The twenty-third, however, is not yet decided. The twenty-fourth, however, is not yet decided. The twenty-fifth, however, is not yet decided. The twenty-sixth, however, is not yet decided. The twenty-seventh, however, is not yet decided. The twenty-eighth, however, is not yet decided. The twenty-ninth, however, is not yet decided. The thirtieth, however, is not yet decided. The thirty-first, however, is not yet decided. The thirty-second, however, is not yet decided. The thirty-third, however, is not yet decided. The thirty-fourth, however, is not yet decided. The thirty-fifth, however, is not yet decided. The thirty-sixth, however, is not yet decided. The thirty-seventh, however, is not yet decided. The thirty-eighth, however, is not yet decided. The thirty-ninth, however, is not yet decided. The fortieth, however, is not yet decided. The forty-first, however, is not yet decided. The forty-second, however, is not yet decided. The forty-third, however, is not yet decided. The forty-fourth, however, is not yet decided. The forty-fifth, however, is not yet decided. The forty-sixth, however, is not yet decided. The forty-seventh, however, is not yet decided. The forty-eighth, however, is not yet decided. The forty-ninth, however, is not yet decided. The fiftieth, however, is not yet decided. The fifty-first, however, is not yet decided. The fifty-second, however, is not yet decided. The fifty-third, however, is not yet decided. The fifty-fourth, however, is not yet decided. The fifty-fifth, however, is not yet decided. The fifty-sixth, however, is not yet decided. The fifty-seventh, however, is not yet decided. The fifty-eighth, however, is not yet decided. The fifty-ninth, however, is not yet decided. The sixtieth, however, is not yet decided. The sixty-first, however, is not yet decided. The sixty-second, however, is not yet decided. The sixty-third, however, is not yet decided. The sixty-fourth, however, is not yet decided. The sixty-fifth, however, is not yet decided. The sixty-sixth, however, is not yet decided. The sixty-seventh, however, is not yet decided. The sixty-eighth, however, is not yet decided. The sixty-ninth, however, is not yet decided. The seventieth, however, is not yet decided. The seventy-first, however, is not yet decided. The seventy-second, however, is not yet decided. The seventy-third, however, is not yet decided. The seventy-fourth, however, is not yet decided. The seventy-fifth, however, is not yet decided. The seventy-sixth, however, is not yet decided. The seventy-seventh, however, is not yet decided. The seventy-eighth, however, is not yet decided. The seventy-ninth, however, is not yet decided. The eightieth, however, is not yet decided. The eighty-first, however, is not yet decided. The eighty-second, however, is not yet decided. The eighty-third, however, is not yet decided. The eighty-fourth, however, is not yet decided. The eighty-fifth, however, is not yet decided. The eighty-sixth, however, is not yet decided. The eighty-seventh, however, is not yet decided. The eighty-eighth, however, is not yet decided. The eighty-ninth, however, is not yet decided. The ninetieth, however, is not yet decided. The ninety-first, however, is not yet decided. The ninety-second, however, is not yet decided. The ninety-third, however, is not yet decided. The ninety-fourth, however, is not yet decided. The ninety-fifth, however, is not yet decided. The ninety-sixth, however, is not yet decided. The ninety-seventh, however, is not yet decided. The ninety-eighth, however, is not yet decided. The ninety-ninth, however, is not yet decided. The hundredth, however, is not yet decided.

the ...
other ...
the ...
ent ...
of their homecoming.

† Edit Tyranny of the Minority for publication

$$S = \frac{1}{\sqrt{\pi}} \left(\frac{1}{\sqrt{2}} + \frac{1}{\sqrt{2}} \right) + h_c$$

This asymmetry is not the asymmetry of warfare but that of the principles of war itself. If a religion is Islam, Jihad cannot be transgressive or intrusive and must be conducted merely as pure defense. Then how is possible to uphold the responsibility of making the earth ready for the Divine, of making Islam a global religion rather than a middle-eastern or Afro-Asian cult. The answer lies either in the invention or discovery of new war machines whose means of offense is that of peaceful communication, or in engineering a peaceful and non-transgressive medium or vehicle to host the war machines of Jihad.

In short, since Western tactics is welded to crusading fronts, and since Jihad must be grasped as a strategic and tactical assault on humanity without manifest transgression, the first task of Islamic politics of mobilization is to search for or to engineer a dynamic vector or neutral vehicle to smuggle and mobilize Islamic war machines. This medium would be able to replace the dynamism of Western tactics and provide Islamic war machines with a non-transgressive movement. Accordingly, such a dynamic medium or host vehicle can only represent peace. It must be intrinsically disconnected from offense. For this reason, the medium must be part of the nature or belong to nature, that is to say be a natural third party. For the same reason, the new problem of Islamic mobilization must come from and exist toward the Divine. Yet in contrast to go with the Western front, it must be positively non-intrusive, neutral and generous toward every Islam. An entity capable of uniting both Islam and every natural entity, something from nature, a representative of the planet's existence. Only a planetary entity and a natural event can sustain such an unproblematic, fully host Islamic war machines. Since tactics is dynamic or mode of movement, belongs to war machine rather than to the Divine and is connected to human gestures or line of command, Jihad is only a new pattern of movement which belongs to war machine naturally or to be exact, through a property of the Divine. There is nothing more appropriate and more relevant here than Orkham's Apocalypticism has understood well that anything can be pumped into gas pipeline and as well sent forward as well as permanently dissolving it, meaning that whatever remains the crusading civilizations cannot be extracted or separated from petroleum. Oil cannot be positively defined. The entities in oil participate in a new chemical compound which cannot be broken into its elements or main constituents. For the other side of the pipeline or the West - the point of evacuation and consumption - everything in oil remains under constant compromise, nothing but a petroleum by product. The military magic of taking oil as the medium of movement rather than tactics intends when one claims that oil as a neutral entity itself is part of nature and is a planetary entity, hence omnipresent despite different degrees of concentration on earth. If Islamic war machines are dissolved within oil and oil is an omnipresent planetary entity, then Islamic mobilization is not global anymore but global and planetary. The rise of oil as a medium for the mobilization of war machines heralds the decline of tactical offense and the dawn of global politics of offense embedded within the seemingly peaceful omnipresence of nature.

to oil significantly adds to the depth of the Blob

Z In a secret twist, fueled by an enthusiasm more Islamic than Islamic entities themselves, the benefactors of capitalism rush toward Islamic Apocalypticism by tuning with its warmachines running through oil. When it comes to seeing through the pipeline machines of enlightenment are particularly petromongoid

Z If any movement in a conductive material produces a magnetic field, is it more electric current than the gas pipeline where it is and Islamic warmachines move it to produce an immense magnetic field of combined footage between Islam and the Earth, swirling and enclosing the globe

Z The Middle East stalks the word as petro- is there anything more Islamic than than the building of a new pipeline winding its blooming fate? The question is: How long can the cavernous sentence ride in this modern vehicle?

Z Thomas Gold's theory of Deep Hot Biosphere suggests that petroleum is not a fossil fuel, and that it has its origin in natural gas flows which feed bacteria living in the bowels of the Earth. Therefore, the demonarchy of oil is not subjected to the law of the dead, i.e. the preserved corpses of prehistoric organisms, but rather is animated by a Putrescent, i.e. abiogenic petroleum generated by the nether biosphere of the Earth. Petroleum surfaces from primordial origins, thus it is not of the Earth but of the Outside, planted here as a xenochemical invader. Oil is produced by Putrescent forces in the nether biosphere, rather than from the decomposition of fossils and organic body-counts. Consequently, oil is far more substantial and forms a different autonomous class of planetary distribution. Taking Gold's theory as petropolitical ground has a different and far more strategic impact on the aforementioned pipeline scenario. For is something working then so as to let the warmachines dissolved in it and, each time, as they accompany their tasks, are on behalf of the Insider and the Earth, the other on behalf of mankind and the Outside?

Z Yes, in short, cut it down the Islamic network of petropolitics, primarily used to recharge and benefit neither the wealth of countries nor the production spheres, but the pipeline itself

EXHUMATIONS
RELICS AND DIABOLIC PARTICLES

AN ASSYRIAN RE-LIC

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political entity that once operating as a machine both of utter eradication or revolution and of sabotage or insurgency. Such a warmachine's every movement is like an epidemic wave encroaching upon the aspects of the food chain, infrastructure, population, politics, and the very dynamism of life itself. Like other Mesopotamian or Middle Eastern warmachines, which are always ready to adopt new forms in new environments and are able to adjust different tactics in favor of different political and military entities, the extended race was an entity maintained in constant motion in all directions, in exact drone capsule of marching forward, flying and gathering momentum, and at the same time a perfect exemplar of occult warfare.

The inscriptions and tablets suggested that the name of this military beast was Lamassu, Sinedu Lamassu or Lamassu, the Evil Repellent one, sometimes also known as The Great Guardian, is a winged bull or lion with a human head, usually depicted with five legs to indicate supernatural movement. Lamassus belong to the neo-Assyrian era known as Sargonian. They are frequently associated with the occultist polytheism of Evil against Evil. The Lamassu's main theme – mainly developed by the war-crazed Assyrians, Luubis and certain elements of the Phoenicians – in which Wars is believed to have an ability of its own, breeding warmachines in order eventually to beat them down. The essential irony – contrary to the Assyrian Assault Evil against Evil – is that warmachines seek to survive at other's expense; in other words, they only wage war and hunt each other, but they never know that War itself nurtures warmachines only to snuff them out. The ultimate truth of war is expressed not by what happens between warmachines, but by the whole trip between warmachines and War, and which entails the extinction of warmachines once and for all. The Sadean conspiracy of war is the result of every tactically driven regulation of warmachines, inspired by the survival or relative impetus to survive. Only by devouring its warmachine regardless of the ferocity or adaptability does war reach a terminal point of self-destruction out of which pure Strategy rises as the ultimate ethics of war. The ethics of war is only attainable when the tactics associated with warmachines reach a point at which they are for which both the designatory plane of tactics and the realm of command become redundant. The dissolution of warmachines through the terminal tactical multiplicity signals the awakening of war as an autonomous strategy of strategy, indifferent to the purpose of warmachines and tactical determination, it is because the domain of strategy is exterior to that of tactics, which is in fact the warmachine itself. Strategy resides outside of warmachines, but inside of war, it passes war by any means possible. Strategy grasps war outside of the tactical requirements peculiar to warmachines and by doing so it exposes the exteriority of war to the warmachine and its tactics, a knowledge the Culture of War maintains is radical outsidership by turning the tactics of warmachines into pure strategy. External to tactical manipulations and the power of the plane of command, strategy is diagrammed by plotting the position of these military configurations which simultaneously provide warmachines with survival and destruction.

Eventually then war is not the consequence of conflicting warmachines. The Unite of War is autonomous but it hunts warmachines only so as eventually to devour them. Grasping this sado-ecology of War, the ancient Mesopotamian warmachines engineered the Axis of Evil against Evil: a theoretical and pragmatic doctrine for participating with the Unite of War. The Axis was constituted out of military techniques corresponding with the strategy of War rather than with the regulation and tactical dynamism of warmachines. The Assyrians practiced the doctrine of Evil against Evil so as to combine all aspects of being into an autonomous military machine characterised by an autophagic ferocity.

According to the Axis of Evil against Evil the first task of warmachines is to perceive War not as a consequence of collision between warmachine or connecting lines of battles, but as an autonomous machine pursuing war machines in order to hunt them down. War uses its own weapons against warmachines in the same way that warmachines employ their weapons against each other. Assyrian military scriptures frequently refer to these weapons and implements of war as in contrast to the military weapons of warmachines. Throughout the scriptures these weapons are alluded to as a Fog of War, strategy and tactical pathways upon which warmachines are gradually and subtly devoured, eaten away by war. In one such scripture Lamassu is named as the first military invention to venerate War as being external to the mere existence and activity of warmachines.

According to the Assyrian Axis of Evil against Evil War produces secondary tactical relations. Tactical dynamics, heretofore organised in Outlets

The Truth of war is beyond the battlefield (Assyrian military doctrine based on the Lamassu discovered at Khorsabad)

Pagan notes that for the Assyrians war hunts warmachines rather than warmachines hunting each other. War is ruled by tactical strategy and tactics, multiplexes everything that emerges from war: a devastating disruption for the continuation of fighting. It is not possible for lines of warmachines. According to the occult and military doctrine of Evil against Evil war produces too much heat for warmachines to bear to the degree that they begin gradually to melt (tactical meltdown) precipitating a molecular breakdown into diatomic particles. The Assyrians suspected that Mesopotamia was warming with these diatomic particles – the dematerialising remnants of warmachines. Tactically dead but strategically reanimated and introduced to the battlefield, this molecular debris left behind by melting warmachines was frequently referred to as 'the Fog of War'.

In Assyrian military doctrines warmachines are always re-created and consumed by war. The process of immolation is gradual and twofold but the return path to life is abrupt and is never repeated. For warmachines the integrated warmachine is returning them back to the battlefield.

side of the battlefield in the form of a Cimmerian haze - the Fog of War (H. Parsani)

The Assyrians believed that these particles or microspores of dead war machines haunted every aspect of Middle Eastern life on behalf of war. These particles were generally understood to be a demonic sort of a cloud of spores or dry spirits capable of possessing military programs, political systems and people. Assyrians studied them as reefs or dangerous things more readily warlike than warmachines themselves.

It was mainly through the Axis of Evil against Evil as an occultual and political force that the doctrine of autonomous war impregnated Zoroastrianism, the germ cell of Abraham's monotheism. Later on, the Axis was vigorously articulated through Islam's military omega of jihad known as *Qiyamah* or Islamic Apocalypse. In *Qiyamah*, every warmachine must burn and all modes of military survival - whether belonging to the state - to nomadic nomads - must be consumed by the Urge of War. The Axis of Evil against Evil is a politics of endurance in War but one that resists any form of attunement to or economical appropriation by the survival impulses of warmachines. For warmachines, survival-oriented regulations are not related to the act of surviving. They are a drive warmachines to move and look. The Axis sought to breed two separate warmachines corresponding to the material particles and weapons that War employs to hunt warmachines. For this reason, the doctrine of Evil against Evil developed modes of communication between tactics and strategy with the aim of attaining autonomy and pragmatism. It is defined by a multi-operational cutting edge, a cyclical emergence, interconnectedness, multi-functionality and the ability to cross incompatible dimensions, traversing new territories to accomplish the task. In short, the Assyrian Axis was supposed to engineer warmachines corresponding to the Urge of War but only as a terrestrial echo of the unassisted fecundity.

The Assyrians understood that the fact of knowledge of their warmachines must nourish itself on the Axis of Evil against Evil, the primordial doctrine which perceives war as being independent of warmachines. War has territorial occultual tendencies for hunting warmachines or seeking. The Assyrians realized that in order to protect the State from the next big internal insurrections, organizational corruptions and incursions from the outside, they had to engineer warmachines corresponding to the autonomous tendencies of war. However, according to Parsani, the Assyrians' fatal mistake was to ignore the fact that those warmachines which achieve autonomy and are fueled by the fusion of tactics and strategy will eventually turn into dissident agents or double dealers, economic dissenters. Such warmachines grow at the root of the State's foundation on its fronts, corroding it, becoming invisible gates between the State and the Urge of War. The task of the Assyrian, military behemoth was to breed unhindered warmachines capable of operating freely beyond the borders of the State - security cells which do not open the State to its enemies.

er the first territories of the empire to be torn apart or the first places to be invaded by external forces

IV Rise of parasitic mode of organization – poverty The state's project programs – responsible for reinforcing and integrating the system – gradually begin to diverge and deteriorate under the influence of occult political position. This political position is the result of contamination by occultist tendencies which are external to the original programming and the intention of the State's politics. Eventually the State's project lines lose any capacity to reinforce the system either economically or politically

V Final implosion of the State usually coinciding with an invasion from the Outside. For the forces of the outside are always lying in wait ready to launch an ambush when borders collapse or are perforated – always ready to rush in. At the time of the Assyrian occult ritual meted down, the regiments flooded down from the mountains and consumed what had already been eaten from the inside. The invincible empire was devoured by outsiders in a matter of days. Assyria will fall by the sword that is not of man – a sword not of mortals will devour them (Isaiah 31:8)

... and we tell of the report with the following sermon

War on Terror is filled with deadly ancient cry, its saturated with occult geometry. Our decadent intelligence systems, our artistic principle of warfare – can never exhaust these crypts from which the other side of the battle drops out – extremely war machines and offbeat tactics. Their war machines do not belong to the time we know, the time in which our civilizations were built. We find ourselves constrained to fight in the time – come to geometries which are utterly alien to us. Our exposure to this environment is the risk of the psychic effects, or something even worse – something irrecoverable and beyond our bloodiest dreams of frenzy, smoke, death* which in comparison will come to seem like the harmless daydreams of unsophisticated, naive innocents

* There was a woman lying on her back next to the truck – a middle-aged woman with a scar burnt skin – eyes glazed out and filled with semen. It was a sickening sight in the white eyes of an epileptic – named her Moby Dick Jackson West – she died on December 4, 1993.

... the history of my terrible weapons – (Tiglath Pileser I Assyrian King c. 745 BC – from a tablet discovered beneath a gate at the entrance of Sennacherib Palace guarded by two Lamassus)

The manipulative policies of the State exploit occultism either as a repression and a substitute for real – political – the occult as a dummy politics of

as a means to repel outsiders, xeno-agents, the principles and influences. But once these political tendencies are undermined and derided, the occult perforates the body of the state's politics, which, decaying, can no longer hold at bay the Outsiders and radical xeno-particles (whose functioning is external to the survival of the State). In the wake of this political cataclysm, every program, every manipulative policy, mutates into tentacles of communication spreading deep throughout the untrodden physics of the Outside.

The State's occult entities will eventually attain autonomy as a result of such constant communication with xeno-agents. Avatars of the outside awaken the insurgent potentials inherent to the State's occult entities. Correspondingly, the rise of autonomous entities within the State contributes to the emergence of anomalies. The more autonomous processes emerge within the state, the more anomalous the State becomes. A keystone propagates itself only by eating itself, then once the State's politics—contaminated by the anomalous occult—it too will become autophagic by nature.

By fatally overexpanding themselves to horizons from beyond, the State's occult agents gradually contract bridges and unlock gates between the borders of the State and occult entities of the Outside. This panorama of emerging duplicity is intrinsically pulp horror's collusion with the spontaneous disorders caused by war, racial persecution, rebellious masses, and independent scarecrows hunting farmers and domestic animals with a passion. Such narrative of insurgency recall the Catholic communion with gargoyles. Pulp horror quite rightly detects an ominous tendency of the State towards the employment of hyperstition and occult as a ruse. As soon as gargoyles become fully active on an autonomous level, fusing with intrusive outsiders and contaminated by alien particles, they come out of the polluted state. They begin to fracture everything that remains inside the walls and empty axes. They melt into pillars, infesting them stone by stone, thereby embedding the architecture of the holy place with their own *chemistry*.

Such ostensibly instrumentized occult agents betray their host more voluntarily and ferociously when they are directly exposed to war and its derisive occult tendencies. These occult derisive acts possess both the senseless atrocious creativity of forceous politics and the State's perverse taste for manipulation and radical abuse. In occult warfare, a compass becomes a cone with the attackers, operating externally to the State's mechanism, making the State prone not to any particular occult entities, but to an order coming forth from the inside. Such is the black epic brewed up by the Mesopotamian Axis of Evil against-Evil.



Iranian political historian Esma' Rahn, in his masterwork on Freemasonry in Iran, discusses how conspiracy theories and occult doctrines seem to be distracting hobbies for the masses. They defer rigorous political engagement and hamper resistance against the State. Occult derivatives can be characterized as activities which reinforce the organizational processes of the State by marginalizing critical politics. In a similar way conspiracy theories enshroud the political activities of the State, only adding them and disseminating them out in the socio-political sphere unnoticed. However, Rahn continues by suggesting that both the occult and conspiracy theories contaminate the channel regime through which macro politics of the state targets collectives. If occult communications impede and disrupt the transmission of political information to the ends of the channel — the State and the targeted population — will be the result.

Conspiracy theories and the occult predate the modern era for many states. They are superfluous or trash politics, political theatre, the channel through which the State's politics are meant to be transferred across its territory, economic, and military territories. They corrupt and block the State's exclusive channel. When it comes to State politics, conspiracy and occult communications slow down the rate of effective delivery to the masses — the people, which leads a deadly edge to the political validity, regional performance, and authority of the state. The faster a political signal is delivered, the faster the more effective it will be against the masses and against other states. The result of having no State's political transmissions is the political poverty of the State, which can never be undone, even by overthrowing the State's regime or through various revolutions. It always remains there as a permanent menace.

The contamination between conspiracy theories and what is customarily viewed as real politics is mutual and irreversible. If the state uses a strategic weapon to distract the masses, this does not mean that the weapon always functions properly or reaches the intended target. Strategy is a two-edged sword, contrary to the command perspective, the presence of strategy in the battlefield testifies against its fidelity and alliance. Strategic weapons are not merely autonomous in their versatility but also in their departure from the direct command. The use of trash politics by the state might conform to its macro politics of anti-resistance, but local strategic weapons from politics have ambitions of their own.

Political pollution is a term suggested for the process of contamination caused by the difference between the strategic and autonomous aspects of strategic quantities — the expectations of the line of command as expressed in strategies to and in themselves. Political pollution coincides with the ennoblement of the State's politics irrespective of people and the state's fact-driven decisions and command determinations. As strategic quantities occur and develop, they can be utilized by the line of command only when their

strategic side is integrated with a tactical front. This integration is necessary in order to attribute a tactical designation to a strategic line and to prevent the strategy from operating completely autonomously, or what is generally called running amok. The integration of a strategic line and a tactical front (or dynamic configuration) is conducted and determined through the plane of logistics attached to the plane of tactics. Since the plane of tactics exists as sheer activity or dynamism, and is characterized by its tendency toward correction and designation, it must constantly be supported and fueled by a plane existing outside of — but connected to — tactics. This simultaneously external and connected plane which sustains tactics is the plane of logistics. In fact, the line of command can tactically influence strategic lines only through the plane of logistics, to which all lines of tactics are bound. The military significance of the plane of logistics lies in the fact that it can temporarily make an operational edge or a point of designation in the form of a vertex between the convergent line of tactics and divergent line of strategy. The plane of logistics extracts a functional military designation or cutting-edge or operational edge from strategy by interlocking it with lines of tactics (see Fig. 17). This operational vertex can be deployed as a military cutting-edge.

Tactics signify modes of dynamism required for handling war machines and troops in the battlefield; therefore, the tactics are directly connected to the line of command. Strategy, however, brings force to the battlefield as xenocorriers. To this extent, the plane of logistics can simultaneously connect the lines of command to the lines of strategy, thus creating an operational bond **between tactics and strategy**.

When the plane of logistics surrounds and envelops the line of tactics from all directions, it can only be attached to lines of strategy from one side. Strategy is only bound to the plane of logistics unilaterally through a temporal and easily terminable connection with the plane of tactics. The other side of strategy always lies beyond the border of the battlefield — external to military survival, feeding on the Unite of War itself. The external side of strategy cannot be penetrated by any mode of programming. It is refractory, always autonomously rampant and to rental in its epidemic divergence.

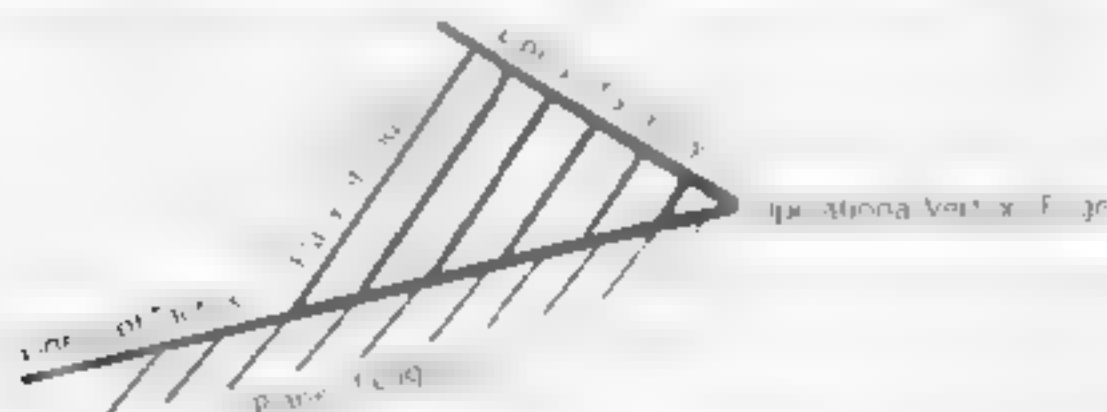


Fig. 17 Plane of logistics as a temporary vertex between tactics and strategy as an operational cutting-edge

THE DEAD MOTHER OF ALL CONTAGIONS

In one chapter from *Inflicting the Ancient Persian* Parsani writes, "I come from a culture in which death is not only ostracized but also pulverized into a gray powder so fine that it is dust which then attracts cosmic winds and moisture in order to make a necrophobic mess." This strange and ambiguous statement is then extended through two analyses which unfold Parsani's vivid exploration of the theme of contagion, the feared object of monotheistic Zoroastrianism and the "otherworldly" progenitor of *Aqua Vitae*. Evidently, making eastern epics "more relevant by making them very dusty" observes the Lebanese interviewer. The Middle East with its journeys, abreactive traumas, otherworldly expectations, warring, even political values and mysterious missions for the sake of duty, takes place through dust and deserts rather than rivers and oceans. Zoroastrians are buried under deserts rather than sinking beneath oceans. So perhaps dust and death does let us breathe dust and hear words. This connection of everything together out of dust, considered in the context of the Middle East, is nothing less than a reasonable (a speculative one). Dust is our common interest with bad karma. You have said that nothing is more relevant to the Middle East than the monotheistic, essentially Zoroastrian, religion of dust to dust. Where does all this dust come from in your works? The interviewer asks Parsani.

Dust is what we have here in the Middle East. It is all that we can consume without getting ever sicker. Parsani's response begins, "Breathe as deeply as you would like, but never to die, and of the profound hostility of the Middle East, which is a dead even though its geographic entity cannot be fully grasped

this is because even the terrestrial bedrock, this concrete ground, is progressively eroding and degenerating into dust.*

Parsani names dust the middle eastern unit of information, or sometimes even that middle eastern fiction which nothing can escape* if the tendency of dust lies in the direction of a becoming particle, might need, as well as witness, dust is hydrophobic by nature, because its emergence is accompanied by dehydration and evaporation of moisture, then the terms xero (dry) and data might say the full import of Parsani's reference to dust.

Xero data, or dust, swarms punctually bordering as the primal flux of data or the Matter of all Data streams in the Solar system. Each particle of dust carries with it a unique vision of matter movement, collectively, interaction, affect, differentiation, composition and intricate darkness, a crystalized data base or a plot ready to continue and react to be narrated on and through something. There is no line of narration more concrete than a stream of dust particle. Interstellar dust was involved in the formation of stars and planetary bodies. Earth as a retail disciple of the Sun is shelled with dust particles from within and without. For this reason, there is no fiction more original – in terms of schizophrenia – collectivity of voices, movements of different plots, composition rich in actuality and regions – than the Earth itself, the Earth composed of dust particles and fluxes. Here Parsani remarks that the Middle East is the dust swamp of the Earth, developing a fiction composed of continually new literary theories, a fiction that is of story telling, in *Dehydration*. Ahmed Jassir, Parsani sometimes calls the Earth in the second volume. Given that each dust particle envelopes and carries different materials and enters from diverse territories, dust particles express particles of different fields and territories in terms of universals. When different particles are composed, they continue countless termings, ages and matters, belonging to entirely different kingdoms. Dust particles originate from diverse corners, never hidden before, different territories of narration, and domains of inevitable hazards. Each particle carries crystalized waste matter and essence of different groups and particles, it is hard to grasp but easy to commingle with the dust. For Parsani, that is also witness, essential to blending the dust particles in the Middle East into one narrative with multiple undertows, a petroleum or night oil. In the Arabic language of ancient Persia, the word *najht* – the word for witness, test. If each dust particle emerges from a different territory and is composed of anonymous materials, then dust particles can only settle together and unite once they are motivated by one substance. Only when it is the dust of the Middle East, declares Parsani. But dust is a renegade entity because it migrates, flows, etc. springing off away as an illusive ground, a bogus State.

The procreation of chaos is associated with dust, as seen in monothesis, Parsani continues in his interview. It is an ongoing process of composition. Religion never takes creation as a fixed point in time, or a belief that is continuing and developing, like we which begets time and space. According to

7. transmission as the rudimentary ovum of monism dust is the most elemental object of creation. It contaminates time as well as space. In the Middle East time is measured not by the clock but by dust.

Monothism either misses or intentionally ignores the point that if the Divine's Creation and Order vacuously exploit dust, the irreducible and most primary instance of reductive purity, other agendas too are dust as a compact agent of synthesis, mixture and assortment of countless things from different territories. Not only God, but diseases, drugges and blinding smog, all employ dust as their primary agent. If dust represents a return to God as one different process and hazards too can be crystallized or sporulated as one within a dust particle. For a dust particle one is always a region. The purity of dust is an object of value to God. From dust to dust can be perpetuated only as a disguised quality of minute contractions and pollutants. Since the Divine's creation always seems to promote its zeal in dust, the Divine's process of creation advocates such hazardous agendas disguised as dust. In this sense, the unity of creation is already the concretization of diabolical particles. Parsani's remark that the Divine itself is a suspicious carrier of diabolical particles, both in its creation and in its policies, makes sense here. In his book, Parsani questions the notion of creation. If dust composes creation out of its own logic and order, it is because for dust, creation is the very essence of sadness, giving birth to something, creating, waiting and then reducing it to dust. If dust is inseparable from creation, it is because creation is always a "returning to dust". What would be the point for dust of composing an entity whose purpose is to become dust again other than to quench a morbid desire, a desire for which creation is a conspiracy to experience the dusting process at a more aggravated intensity, a frustrated sadomasochism? Parsani's view of dust however, drastically change from a crypto nihilist position (dust is not Nothing, and there is always something, viz. dust) to a more characteristically middle eastern interpretation of the world view. Rather than enforcing nihilism, for Parsani dust now seems to condense an irreducible complexity stemming from its syncretic approach to everything, a point of view corroborated in hierarchically concretization by the Middle East's dense syncretic involvement in global affairs. Due to the master of collective insurgencies, Parsani continues with the Lebanese interviewer, it is an elusive part of authority, yet its syncretism untolds only as an uprising when the crystal thaws, when the sphere breaks. Dust's patience in pursuing its obscure ambitions is comparable to the stubborn persistence of creation and its changing of time of past, present and future. The enthusiasm of dust towards everything, always on behalf of the many crystallized as one particle.

Dust simultaneously emerges as the alpha and omega zeroed to the essence and message other than the impetuous insurgency of dust whose secret and obscure politics of creation can be effectively registered or traced on a flux of dust. Dust is the name of a rebellion marked by utter creativity and progress at a cosmic level. There is always a way to say it.

conspiracy wherever dust begins to engineer a composition or forge a composition: bedrock for a ground or a regime. As an interdimensional carrier, dust scavenges xenochemical particles (outsiders, as its cores or constituents introduce and implants them into compositions, creations and establishments. A dust particle collects its components from different miles so distant from one another that they can operate for each other only as outsiders. When dust is utilized in creation to compose and concoct, it turns the object, or to be precise, the created composition, into a fierce operative of horror with a progressively thickening intro-ou-put or storyline which might be summarized as follows. As the creation, the body which has been made out of dust, turns to dust once more, the outsiders which were consolidated within each spore or crystal surface are released. The release of these multiple beings is one within each dust particle is equal to the arrival of the alien not from without but from within. As in the case of a spore, about to break open and release its bacteria, the emergence of new life forms and collective particles might be apprehended as an insider takeover, the rise of a new people.

Reducing to dust is thus neither a nihilistic oversimplification nor a reduction. It mirimarily denotes a process by which a new people are liberated from the authority of Whore (the structure, the body, the creation) as it degenerates into dust. Everything that has faded within and has never been active in its original outstaring form will come to life in dealing with dust as in dealing with the earth and the Middle East, the insider way precedes the outsider in infusing its exteriority, its radical insurgency and its flight from the authority of the Whore. In releasing latent and dormant agencies within each spore or dust particle, the role of the Outsider is repeated by the Insider. When considering dust, the earth and the Middle East, one must always think of the Insider. Parsi's analogy of the Middle East's terminal minority multiplicity, or the rise of minorities, minority holocaust, with dust in the extreme way it harkens the outsiders, which have already been condensed, and city-falized insiders can be traced through the panorama of Reduction to Dust.

For the rest of the world – especially westerners – the Middle East is just a region filled with raging State within States, a dense constellation of every type of scam on earth. The Middle East is a socio-political disengagement, not even constituting a solid region but just randomly populating itself in the middle eastern regions of the earth's body, a random terror at best. And everything middle eastern is reducing to dust anyway. But here they precisely miss the point. For the most diversification and proliferation of minorities in the Middle East is in fact the direct consequence of its degeneration to dust, the consequence of releasing the repressed outside voluntarily favoring it and thus giving over the established state and thus winding along its periphery. This is not the whole scenario yet, the Middle East has already found out that it equates a total put-down as well as a – and there is a creativity to become conscious and reconstitute – regard to this

dusting process. The Middle East perpetuates this creativity by escaping its own reduction to dust until the earth is populated anew, inundated by minority deluges. When populations and systems turn into dust, they bring forth unheard of things. So dry enough, the West in particular doesn't understand that there is nothing more ordinary, usual and perpetual than being reduced to dust, and that they too are part of it. Turning into dust is a sweeping teleological event, an event operating in favor of the dormant, the Insider, the slumbering.

If the emergence of the Outsider is defined by the term "awakening," because it has already been included as an insider, an intrinsic part of the system, embedded in the nervous system of the structure as an endemic micro-agency, in his *Notes onheapology*, the study of relics, Parson notes that the charm of relics is due to a "precision of qualities from their authentic characteristics, the association between the domestic and the foreign, and its ability to orient itself." If the Outsider is manifested in the persistence of its identity, its drive, even if then it is a latent should not be anticipated from the outside, a fact which is exterior to the boundaries, but from the inside, as the Insider has already invaded the system and now resides within the boundary. Dust, for this reason, is a resident Outsider.

In Zero dust, dust is something is just included is a particle of a degenerated fineness such as a corpse or dried bones. It is a party, but as soon as it is constituted as a relic or identity in itself, it becomes an absolutely appearing and of one cannot, a term nucleus per se. (H. Parson, *Notes on Reliquology*)

For dust, "awakening" is translated as dust to dust, revealing what has already been crystallized in the dust particle. The awakening of the xenonormical insurrection, camouflaged within the composition during the degeneration and dust to dust - is what makes dust a true Accumulation, an undercover subject and object of the awakening, both the call and the quiescent slumbering crowd.

A self-degenerating entity, a volunteer for its own diminution, dust opens new modes of dispersion, a lot becoming contagious, inventing escape routes, as yet unrecorded. In his interview, Parson suggests that the Middle East has created the mechanisms of dusting to mesh together an economy which creates through positive degenerating processes, an economy whose carriers must be extremely nomadic, yet must bear an ambivalent tendency toward established system or the ground. An economy whose vehicle and systems never cease to degenerate themselves. For in this way they ensure their permanent mobility, dynamism, their contagious distribution and diffusion over the entire global economy, gaining epidemic dispersion by degenerating into particles and mobile hazards).

The conflict between which Parsi is associated with middle eastern powers or the dominating process of Dust to dust is not divergent and linear. It is a dynamic field with diverse paths, seeing dust vertices working with different elements and on different axes (corresponding with Trisurfaces and Feedback Surfaces, applying different force and various levels of reducing to dust. Parsi is completely dispersed in a course on Hidden Writing until it becomes one with his discussions on dust. Dustism is the middle-eastern way of renewing and becoming new for the Earth, a course of action which is not taken in favor of or on behalf of solar capitalism and the Sun's hegemony. Dustism favors the Earth's immediate autonomy and its rebellion against the domination — whether virtual or territorial — of the Sun. The cult of dust celebrates the disorder. Dustism is precisely a fluid and concrete approach to the Outside without becoming a mirror of or a Sun cult. A blind disciple asking — for any of us — an inhabitant of the terrestrial sphere. And — we think sex — ally where capitalism — and particularly free — is at the Middle East's dust.

So to speak, the dehydrated dust thirsts for cosmic wetness, for the Flood in particular and especially in Zoroastrianism, dust is usually considered in its exaltation. But once it makes a pact with wetness, and once it becomes the Hidden Abomination, the *Pravara* or *Draht* for the soft clay earth in the living matter of extractable mass, Parsi informs us in *Defta on the Ancient Person*. Only years later does Parsi note that the earthly wetness for dust which was caused by the Zoroastrians and worshipped by Akht and is called Akht Yeta, was in fact none other than petroleum or oil.

The fundamental discovery of the Greek elementalist and cosmogonic tradition (from Empedocle to Aristotle and beyond) was that a dry element thirsts for its wet twin. The dry element thirsts to fuse with its wet twin thereby to take a new path, the excretion. The outcome of such a fusion is the emergence of a new sentence about the contamination between elements. It is precisely in order to conceal the menace of such a pollution and its contagious potentialities that procreation and the philosophies of Genesis established themselves on the dynamics of the entwining of wet and dry as a fundamental attraction (again, in terms of the elementalist attraction or phoria, the solid is as insurgent and activist as the fluid). The thirst of the dry to fuse with the wet refers to the ulterior process of plague engineering, a fever running through every procreation, economy and system of genesis. To this extent, when procreation at regions and schools insist that such frantic attractions are the basic procedures through which Genesis and Creation constantly refresh themselves, then one can argue that creation must be bound to the emergence of plagues, diseased compositions, crises and chemical by-products. Procreation and religions assume that cycles of fusion between dust and wetness bring to life fertilization, but fertility in terms of mass only gets me — *Defta* zero dust with its condensation mechanism is an alternative for forming plagues on a pandemic scene. If dust is an agent, then both that it is as well as that what gets infected that it only fuses

In pure wetness and does not promiscuously intertwine with every obscure wetness — not unholy mud that exists in the Universe? Paisein asks. In the guise of a brilliant but self-solar capitalism reduces dust and the dusting process, to the surface value of the ground or the earth's crust. Dust, however, constantly undermines this politico-economic reduction by fusing with every wetness it meets along its path of dispersion. Once fused with wetness, dust returns to the ground as a foaming mess or wet epidemic. The Rain, with the power to wet the ground to its compositional level, residing there and starting to contaminate both soil and sub-soil. This panorama takes the form of a tide toward a mess hysteria, an omega position, as the contaminated ground and the return to dust one more time to get closer to the ultimate purity.

By fusing creation's cycle of purification (dust to dust), the ground and the sea contribute to the consummation of dust with wetness — mess. The recreationist cycle of purification is transcendental carried out through being recycled into dust over and over again. Each cycle brings heavier inundations of pollutant wetness, encompassing more remote variations of chemistry. The cyclical frenzy is cured by fusing — a physical remobilization where the mud overlaps and locks on to the rail. The diagram of this dry wet fusion cycle (dust x wetness = decreasing ground + increasing mess = dust x wetness) — understanding of form in the Thing without Genesis (Paisein — is a spiraling web, the Avestan Jigen of the deep, or a convoluted Ouroboros. Also called the Sated by Akht and his cult, the outer Ouroboros passes through three intersecting Ouroboroses centered and aligned on three axes which form a Trison perspective, to trace the Wheel of Persistence (see Fig. 18).

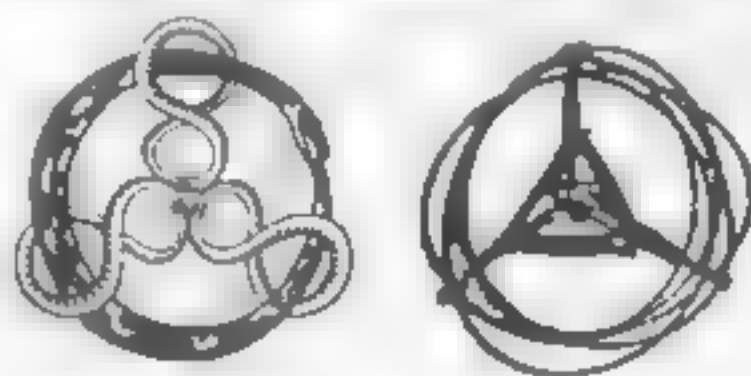


Fig. 18 The Wheel of Persistence, a result of a series of changes and interactions in the wetness. From left to right, the first diagram shows a complex, interlocking circular structure with multiple loops and a central point. The second diagram shows a circular structure with three main axes intersecting at the center, forming a triangular pattern within the circle. The text describes the process of the Wheel of Persistence, which is a result of a series of changes and interactions in the wetness. It mentions the Avestan Jigen of the deep, the Sated by Akht, and the outer Ouroboros. The text also mentions the Trison perspective and the Wheel of Persistence.

In the cycle of epidemics, every time that dust mixes with an otherworldly wetness — immersing into xeno-chemistry — the composition of the ground is further distanced from creation, both as an instance of creation and as the created. The cycle of epidemics moves in a spiraling manner or in the form of an Ouroboros which regresses its being right not only as departing from creationism, but also as returning to creation with things ready to poison and devour Tiamaterialism.

In the same sense, the circular diagrams of flesh are imbued with dust soup (the ultimate mess). They are impaled by syntheses of dust with xenochemical hydro-currents and cosmic wetness, and modulated by the intelligence and vigor of epidemics. This is neither to quantify the flesh in the context of monotheism and its creationist basis ("God made you out of dust") nor to pay tribute to the flesh and its carnal politics, it is to declare that flesh is already a rocking catacomb of dust compartments — stretched by deluges — it implies that dust carves niches into this catacomb — to which to deposit all the bacterial data it has scavenged from wet matter's xenochemical planes — interstitial dimensions and oceanic wastelands. The wetness of the flesh is only the consequence of the dust's thirst for its wet twin. As to the flesh, dust discloses its own epidemic sentence in the vicinity of wetness: in terms of dust, flesh is a heap of data pollution, a fanatic practitioner of Dustism. Pissan returns to the subject of dust and creation at the end of interview. The opposition of monotheism to carnality is a matter of protecting people from playing in cemeteries and catacombs, extracting what they hold within. Flesh is a dust necropolis which is constantly refreshed by wetness, a necropolis of caressed cemeteries, yards of anonymous water us from the earth to crypts and re-thing.

Dust is not the surplus of the ground — groundiness and the sun is the monatomic capitalism. Quite on the contrary, rather — genesis and creation are the surplus of the dust's mess by term. Creation is the surplus value of the Ouroboros cycle of the pest which by its regressing devouring twirling with Tiamaterialism. Dust is a dry torrent towards an outside, only plausible is pest. Bacterial Risk. Comme West, as the bimbo was doing the counting, proclaimed that dust can contain up to 11583810000 bacteria in one ounce. For the first time, he felt a little with the quantity of a number. Playfully rather than seriously, tucked up in his hide out, he continued to kill time by reading from the book he had accidentally recovered. Sporulation is a way of becoming an endo bacterium in hostile environments, nutrient deprived and dehydrating conditions. It is a way of becoming fully mobilized, fortified, camouflaged and defensive. The pole of endo bacterial dust is a race with untraceable zones of multiplication and tissue sat, a swarm police creeping off the radar screen, a speck of dust you never know whether you have phased or not. A spore condenses and envelopes a virally hibernated microbe in a series of composite membranes, genetically named the sarcopterygium. The sarcopterygium is opened up in the form of a rupture in response to a friendly environment

or normal climate. The opening of the sarcophagus entails the release of the bacteria into an environment what could be compared to a denning reaction. Nothing is more vicious and strategic in undermining and attacking normality, hygiene and survival friendly environments than a spore. He looked at the middle eastern horizon from the window of his room near Muse. Both the window and horizon were disgustingly dusty.

In the Middle East, the model for population – whether of people or systems – is dust. West added to the new pamphlet he was going to distribute among his sons. Then the Lord said to Moses and Aaron: Take handfuls of dust from a furnace and have Moses toss it into the air in the presence of Pharaoh. It will become fine dust over the whole land of Egypt, and festering boils will break out on men and animals throughout the land. He was puffed in anger. West had already started to meditate on War on Terror dust, the dust of how the supreme makes it apparently impossible to get out of anything. He had come to the conclusion that the coming of a new era with the bacteria dust program had a new program for itself.

The War on Terror with the dust is a platform requiring new method of customization and morphological programming of war machines. If fact, the customizations of war machines change in the War on Terror not just in form even the shape of war machines must be altered to match the new context, terrain and targets. Morphological programming leads to the development of weapons with autonomous nervous system. The simulation of dust comes to see such a morphologic customization of war machines. From the time of Azzur and Fuzuzu to that of Operation Eagle Claw and Operation Desert Fox, the middle eastern war has always had a particular interest in dust, spores and particles. For a middle eastern war war must be an ideal dust, spores and particles. In the past, the dominant factors in the war were the level of toxicity, poison and complexity of mutations. In the War on Terror, the orientation is more toward a morphologic customization of weapons. In the War on Terror, weapons must be capable of being easily simulated, diffused and dispersed, as well as being able to pick up on targets with maximum effect. That is all that middle easterners can afford, both economically and militarily. West had stated in one of his speeches to his troops:

If the morphology of weapons has to undergo a revolution in the War on Terror, that revolution can only take place through morphing into dust and spores, providing weapons with a cutting edge compatibility with the operational sphere, be it dynamics, people and geography of war. The strategy of morphological programming, as West suggested, is to concoct an appetizingly digestible light meal that everyone can afford, a culture friendly weapon like anthrax spores, corresponding to Middle Eastern dust-culture. High spore concentration, uniform particle size, low electrostatic charge to reduce clumping, complex surface of spores resulting in aerosolization – that is to say the coming dust of the Anthrax spore. Sporing medium is a forced oven with high

degree of stability small enough to beinhaled and reside within the lung passages

The Middle East, as the confusing platform of War or Terror, is constantly charged by agitations of dusts and spores (i.e. weapons grade relics, which chronologically speaking, belong to Now, but which reside in the crystal or the spore, carry a hibernated entity from a deep past. The approach of dust and spore to time is subversive rather than ambiguous. They smuggle an antiquity, an ancientness into their environments, through now. As they open and unfold, they draw lines of sorcery between time and space.

Dust or spore is constituted of a relic crystallized or enveloped in a deep past, and a sarcophagus which is a series of layers, formed during time. Only in reaction to the friendly environment of Now, does the sarcophagus break open, so that the ancient entity can be exhumed. As the enveloped endo-bacter, Thing sumbiering, within the spore awakens, the existence of dust or spore as an entity bound to present time becomes highly problematic. So that the Middle East, as the dust plateau of the Earth's body, a Terrestrial entity which is creatively conscious of its dust, must be seen as the emerging zone of a deep past, a bacterian ancientness. Such a mode of time associated with the terrestrial dust particle and spores is always weaponized as it reaches the present and unbinds in Now. At last, Now, the middle eastern approach to Time, is a Now preceded and succeeded by an obscure and cryptogenic ancientness (deep past). The only place where this ancientness can be grasped separately and distinctly from tradition is in dust, and through dustism. It is dust that harbors the ancient without tradition, or ultra-modern ancientness. On the other hand, following the hydrophobic frenzy of dust, the Middle East as the conscious dust plateau of the Earth's body uplinks the globe to xenosignals of the cosmic wetness (the pest, roaming, surging and awaiting to join the wet twin on the earth). If from every point of view, the Middle East is very dusty, this does not mean that it is dead. On the contrary, it is fresh and alive through the tides of wetness and urking waters in the universe and within the Earth's body which desire to couple with dryness. The Ancient Wheel of Pestilence never broke. It became faster and rounder in the wake of middle eastern systems, communication modes and poetics. The dustier the Middle East, the swifter the wheel of epidemics.

The Middle East, as a never ending dust plateau, through its conscious and concrete approach to dust, imparts a new poetics, economy and ethics to the once western industrial capitalist crystal. 'Something for the Masses' Knitters for peace, wool is not a petroleum product. Nothing has latched onto the secrecy of dust's pest, insurgency - a bel bindy - better than this peace motto. When the malicious wetness of oil is not active, dust or dry gas - its co-twin - rotates the Wheel of Pestilence in peaceful quietude. Anthrax Lust, historically known as Wundsorte, a disease is endemic to wool, it corresponds to the plague infecting live lock, transmitted from the ruminant to hair wool and t

ervative products. How long the Wreath of Pestilence waited to unfold itself in the semaphoric peace symbol?

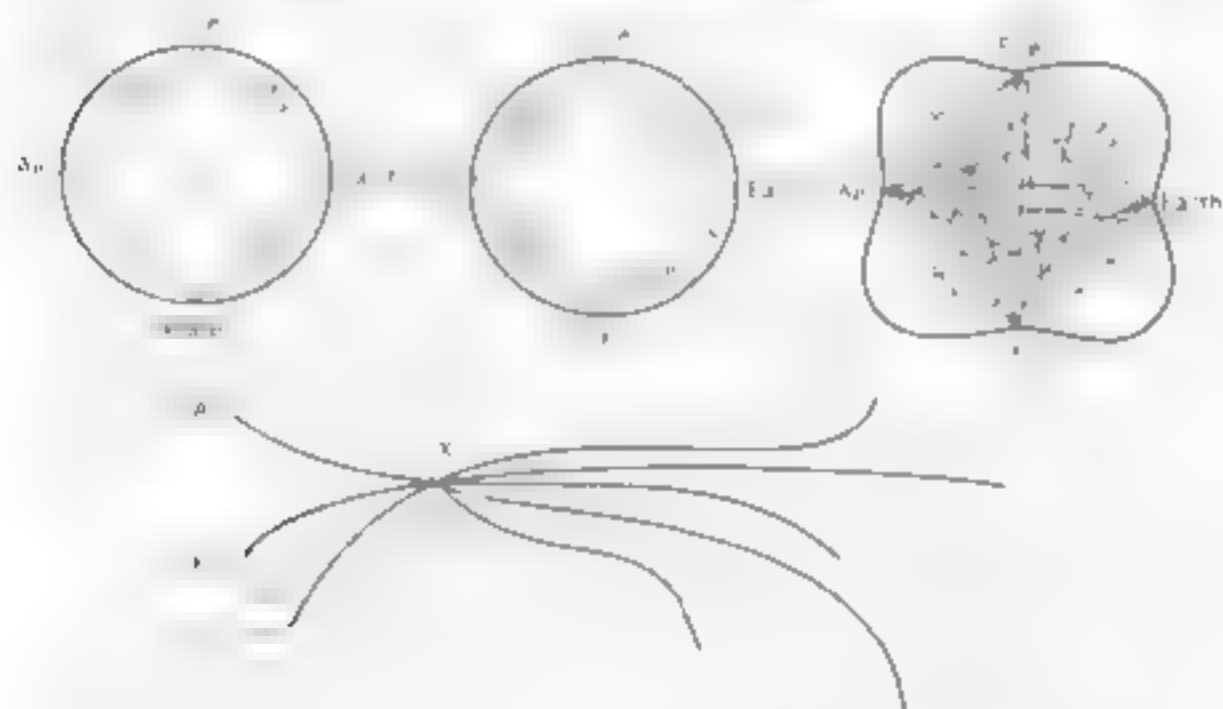
Colonel West was still meditating both the Cold War (WWII) and War of Terror (WWV) developed as an agglutinated series of Dustisms. Each one celebrated the process of erosion to dust, the assembly of the cult of Dustism, sought its own associated vortex. The former through its Post Atomic radioactive dust enterprise, the latter through its BioTerrorism dense Fog of War and dusty geo-strategic horizons of operation (from Desert Storm to the Middle East and Mesopotamia).

It is Dust is to Kill. Dust to Dust is to render into nothingness.
(Hyperstition laboratory)

Xerodrome of the desert of Terrestrial Omega vacillates between two rivers: Mesopotamia, two growing poles of terrestrial insurgency. The oil pipeline petropolitics on the one hand and endo-bacterial dust and its hydrophobic on the other. As soon as they interact with each other and assemble their stuff, everything along their line of communication starts to swerve.

FAZLAZI 99 FAZLAZI ALI ALI ALI ALI ALI ALI ALI ALI ALI

stores the weather itself as a terminological set wind rain fog and other atmospheric phenomena report properties and hence building processes from outside elements. Droughts bring rains and hails which are either crystals impregnated with sand or red and black particles and sometimes even dead creatures. The desert is frequently haunted by pebble and sand storms, which not only bring with themselves hordes of peculiar monsters but also become terminological entities in themselves. The task of the desert industry is to invoke and to couple water elements fluids, but the task of foreign industries is to mangle in the outside elements as familiar atmospheric phenomena in the form of weather forecasts or hazy



The first part of the paper is devoted to the study of the asymptotic behavior of the function $f(x)$ as $x \rightarrow \infty$. It is shown that $f(x) \sim \frac{1}{x}$ as $x \rightarrow \infty$. The second part of the paper is devoted to the study of the asymptotic behavior of the function $f(x)$ as $x \rightarrow 0$. It is shown that $f(x) \sim \frac{1}{x}$ as $x \rightarrow 0$.

Numerous types of winds and rains in middle-eastern bedtime stories emphasize the intervention of other elements with which the established universe is fundamentally unfamiliar and which storm the normal course of events. Winds and rains are sometimes named after the color to which they correspond, sometimes after the fever they spread and sometimes after their affinity with a preexisting material – blood rain, rain of fire, seed rain, and loam. Monsters and foods are categorized by weather.

and meteorological phenomena – for every weather or atmospheric phenomenon there is a good and a devil demon). Even when there is water, as in the stories of Sinbad the sailor, there are also haunted dead seas, desert mirages and sand typhoons which expand and howl in the background. This lurking presence of alidity culminates when Sinbad the sailor meets his and double Sinbad the wayfarer of untrodden deserts and the porter of shipwrecks buried under the sand.

elements. The alchemical apparatus *Kentulus* or *Retlux Condenser* is a model of this cycle whose objective is to distill cosmic processes into one unified body which is cyclically infinite yet functionally restrictive (everything must be unified). Such an environment or sphere functions as a cycle or a spherical shape with an inner limit and an outer boundlessness. This cyclic spirit whose unitary process configures both the infinity and the order of the cosmos was an influential cosmogonic figure which inspired Plato and Aristotle: the deductive logical methods they developed emerged from this cosmogonic tradition. In fact, Platonic condensation and Aristotelian contemplation are the apexes of this cosmogonic tradition's tendencies towards a restrictive inner order and a refining dynamism which together form the transcendental dynamism. Theophrastus, the systematic sieve of Greek Philosophy, resurrected the concepts of cosmogonic tradition and grounded them within Aristotelian philosophy ensuring that the history of philosophy would become the feeding ground of the cosmogonic tradition of compulsory unification.

The philosophical convention of Aer is Air by Anaximenes was introduced by Anaximander's innovative cosmogonic theories concerning open or bordering boundaries, boundary (peritomeia) or enclosure and especially the thesis concerning a procreation of fire (known as *apokrisis* and *ekklisis* respectively) or "regulating separation". *Apokrisis* is a process that distributes elements economically according to their mutual relationships and economic affordability to their environment and each other: how open can they be to each other without transgressing their own existence? In *apokrisis* the separation of one entity from another always reflects the extent to which it can afford to unity with that entity in each stage or condition of existence: the failure to afford results in the act of separation and detriment of unification. *Apokrisis* stratifies the universe into properly arranged layers which make unification a dynamic process possible. The separation process of *apokrisis* is thus a prerequisite for the cosmic union-separation machinery of the ultimate unification. The final union functionally presupposes a series of separations and unifications leading to a partially stratified unity (corresponding to the classic mechanism of distillation).

Anaximenes, however, developed the process of *apokrisis* into two processes of rarefaction and condensation corresponding to separation and union: both necessary for regulating and transforming Aer to Air. This transformation to a maintenance of refinement and a higher state of development (namely Air) indicates that the original Aer must be a mixture more on the side of impurity than the Platonic *mikton* which is a holistic aggregate. Aer as majority then must be associated with a gathering of diverse particles whose collectivity cannot be reduced to a wholeness. Such impurity is a nonhomogeneous suspension of crystals, droplets and vapor among other particles. Once each particle or cluster of particles maintains a distinct behavior toward light, it easily degenerates to distortion and darkness. Air is a manifest refinement of

vision machine through which the world looks safe—that is to say already consolidated—having been forced to take the path of unification and purity. Through Air everything attains a moderated clarity and normality. Air does not make vision possible, but artificializes a vision based on organization and consolidation. It generates a vision (illusion?) of cosmic security, an appropriating machine providing anthropomorphisms with an artificial safety. Air engenders an artificial trust: the vision it presents is a consolidated vision—clear and purified in a unificatory sense. Such a vision has already been processed and distilled. It is presupposed unity from the beginning to the end.

Prior to Anaximenes, however, *Aer* (air) was not an educating machine. Air, but a blinding machine, a benighted air described in Greek texts as something wet and dark (see, for example, Aristotle's *Meteorology* for an account of such characteristics). *Aer* meant fog and darkness—not darkness as in *Tin Tin* (from *Sinn* and *ton* forms the darkness of shadow or the darkness that belongs to the underworld, the realm of death), but darkness, as in the Greek *unkhite*, the darkness of fog, mist, dust, clouds, the *Mistral*, etc. While *tin tin* belongs to death, *Aer* and *unkhite* belong to war, the Fog of War. As the strategy videogames have consistently presented the functions and diagrams of the Fog of War:

During the Trojan War, the battlefield was darkened by *Aer*. Ajax prayed to Zeus for light, *Aer* lifted the battlefield. Zeus eventually removed the *Aer*. Fog of War allowed the enemies to fight in the clarity of Air/light, which makes victory and defeat very clear and possible. In all that *Aer* saw, it saw clearly—even in the form of a radar blindness through which warmachines hurt each other with a blind precision and are eventually hurtled down by Warfall. While *Aer*—warmachines—vision machine, it also works as a coding system for warmachines. Giving warmachines the unique opportunity to get better, to become better immersed in War by participating with each other in the absence of oriented contents. *Aer* or Fog of War directs warmachines to War, it affects rays of vision manifested by the eye. Warmachines do not see with eyes, they have no eyes, they see, detect and sense with their movements, their excessive dynamism and tactics customized not by the codes of command but by the Fog of War, the *Aer*. reads Colonel West's triumphant conclusion.

All tactical probe heads are contaminated by the fog, they gradually adapt to radical blindness, necessarily to grasp War as an autonomous machine. One should not miss the fact that the Fog of War is also agitated and contagiously spread by warmachines, frenzy, their dynamism and their tactical codes. As they pick up dust during their activities, warmachines contribute to the Fog of War and consequently to their own blindness. [scopos of War are the occultists of *Aer*, the mist machine]. The denser the fog, the more violent the warmachines become. West scribbled in his sun bleached notebook:

Michael Crichton's *Prey of the Dead* and John McTiernan's movie *The Hit Warrior* played on the themes of Ahmad, Ibn Fazzan or Fadhihan—and the

[illegible]

Here in the Middle East you can never be sure who is the god. The war
might as well have been a competition between the gods of the England of which
these warriors were sons. (C. S. Lewis, *Seven Deadly Arts*, 1943)

[illegible]



Fig. 20 Drawing of the Venus of Berekhat Ram
Size: height cm 3.5
Origin: Berekhat Ram, northern Golan, Israel
Artistic-religious theuullenian paleolithic Civilization



Fig. 21 Origin: Willendorf, Austria
Size: height cm 11.1
Artistic-religious theuullenian paleolithic Civilization
Material culture: upper Paleolithic

... my book *Defending the Ancient Persian 10,000 Years Call for Destruction*, ... and Parsani remarks that the book is directly connected to the ... system's depths of ... the ...

I cannot ... it more than ... as *Serai-ul-Mustaphim*, the ... the ... as gods of expression ... I simply see ... with their minorities – thousands ... by its own chain ... part from the ... the ... as the minority ... (H. Parsani)

The ... do with ... of the fact that nature is frequently ... The ... of menstruation, pregnancy, carrying ... both themselves ... from a deep occultism tied to sor ... (breeder mothers, and xeno-matrarchs/breeding hags) Following ... with a profound ... that ... and minority ...


Parsan confesses that the discovery of a word other than water in the ancient monotheistic chart of cosmic elements 'did indeed disturb the normal stability of his thoughts'. The discovered word was the enigmatic word *nambur* derived from the Avestan word *ovun nah*. In the Zoroastrian version of Tithrasoma, the word *nambur* replaces the word or the element water. The cosmic dynamics are generated by the interplays of Air, Fire and Earth with 'in wet entity *nambur* (not water in Avestan language, *nab* is the root of three words: *Nabak* or its Sanskrit counterpart *nabhas* meaning sky vapor and even *māsmā naptar* meaning wetness, and *nabāy nall* which signifies the nether waters of the Earth and *māsmā*). Parsan notes that the word *Nabtar* or *Nabhtar* is the Greek and Arabic word for oil and petroleum, as in the case of modern Farsi, the combination of the Avestan word *naptar* and *nall*.

In ancient Parthian medical and religious texts like Pahlavi covers, *frum* is associated with the word *nambur* and has nothing to do with water (up or *pl*). The medical as well as the religious doctrine suggest that the dryness of the north wind as the false caravan of *frum* increases the amount of *frum* on the earth and particularly in the body. The manifestations of *nambur* as the essence of *frum* are *dehmat* and all the diverse wetness of the Earth's nether regions and the sky. The excess of *nambur* was referred to as the worst poison or *toos* resulting in becoming saturated by poison and subjected to Akht amongst his cult members. Parsan writes of the ancient texts that appeared his witness. Shortly after he reveals that the Greeks used a word for the obscure wetness *phlegma* or *phlegm* (*bulphum*). A word which is *phlegma* or *phlegm* another synonym for *dehmat* or the acute pervasion of *toos*.

According to the Hippocratic doctrine of the bilious humours, *phlegm* associated with the north and the damped or dead earth. Parsan remarks that under the influence of cultural and linguistic exchanges between Zoroastrian magi and the Greeks, the word *phlegma* became more evocative. The root of the word *phlegma* (*phlegn*) actually reflects its oracular Persian and Greek meaning as oily wetness rather than foggy wetness. More Over than F. G. (Phidology of Petroleum). The reason for this extroversion is that the word *phlegma*, the etymological sense of *phlegn* is bursting with a massive incendiary tendency. *Phlegma* means to burn or scorch with flame or extensive and destructive fire which grows black as the result of huge amount of the uncombusted carbon particles. Burning black *phlegma* corresponds with the black flame worshipped by Akht or the black light of Ayn al-Qudat Hermetism. It is associated with the fire of contraction which is the fire of *hotekmošten* (*hotekmošten* - *hotekmo* - an uncentered fire with an autonomous nervous system and a voracious capacity for sacrifice. Bone fire, bone fire) the fire for burning heretics.

Parsan suggests that the north wind as the medium of the mother of a abomination, and *nambur* as *frum* (fire) to burn or releases *phlegm* or oil saturated wetness through its dryness and contracting absence. The interaction

and contagious trade between dryness and oily wetness – inherently a bad mixture of substances that results in the change of oil (naphtha) into oil. In his book *The Canon of Medicine*, the great scientist and philosopher Ibn Sina (980 – 1037 AD) – or he is known under his Latinized name Avicenna – gives a newer account of this upsurge in the burning habit of fire. For Ibn Sina, intense dryness causes transformation into something other than phlegm. Ibn Sina states that the various coding diseases are those in which intense dryness turns the phlegm into a black or black-brown or even a black-green *phlegm* which is pregnant with a tarry quality. It is the task of dryness – donated by Dra to the Earth – to bring the nether wetness of the Earth to the surface. In the case of oil as the nether water *naphtha* – the strong wetness appears as a black, dark brown or greenish liquid – characteristic of black bile rather than phlegm or yellow bile. Parsani writes after combining these early theories of chemistry and medicine from antiquity and Middle Ages

Parsani remarks that phlegm in phlegm elements wetness *phlegm* and from phlegm Dra's production *phlegm* – that is, it is the nether source of the Earth that is oil. The hydrophobic characteristics of oil contrast it with water – the *Aqua Viva* of the Green Earth. For this reason, oil is wet or wetness belongs to the dry and fire element of fire. Moreover, *phlegm* as Dra on a reduced level produces essentially contrasts to oil and oily wetness. It is no wonder that the signifier of a Renaissance and later alchemy – as Denis de La Hire's contribution to the *Phlegm* – was generally represented in the form of three dots .

Common sense in *Phlegm* – that is, it reduces phlegm to its basic nature, on to a single factor, with the following observation: 'Zoroastrian is very monotheistic, and even some Greeks called Zoroastrian with the name of Zoroaster they went. Because of Zoroastrianism, to the depth of phlegm what is due to the vampire of phlegm is the burning wetness of the nether world. According to Zoroastrian scriptures, pests come from and Dregeskan or the body of *Phlegm*, the *phlegm* is the medical caution makes sense: never swallow your phlegm.

With the machines and enterprises of enlightenment now basking in the glow of oil, that philosopher of enlightenment, Immanuel Kant's advocacy of phlegm has never been more apposite.

THE LEGION
WARMACHNES PREDATORS AND PESTS

THE DUST ENFORCER

Pazuzu, the Sumerian-Assyrian demon of epidemics (the southwest wind which is in actual operation of the xero-climatic Abominable Dust, $100\% \text{ NO}_2 + 10\% \text{ CO}_2$) and possibly the most worshipping cult of T. S. in ancient Mesopotamia for wind is truly the most peculiar of all — being the dust enforcer. In his *Notes on the History of the East* (1854) Pazuzu is a schematic diagram of the middle eastern plagues and its peculiarities.

Pazuzu spreads disease over the flattened Earth and is omnipresent in the form of dust which he is believed to be constantly blowing over the universe. These combinations of dusts and winds are called "the breath of the demon of disease." According to the Assyrian maxim "Evil against evil," Pazuzu the demon feeds on evil which is given to him by the "No Good" gods. Pazuzu scavenges the surface biosphere of earth as dust clouds or molecular bacteria reefs then conducting them to xerochemical hydro currents (or what ancient Greece was called "the winds of the hydrochemical engines"). This is why Pazuzu is associated with the emergence of plagues. Pazuzu then carries the plagues back to the surface biosphere in the form of dust storms and diseases, miasmas, unheard of epidemics and xero-climatic contractions which usually manifest in the form of demonic plagues and the "demon of the plague." This process of dust scavenging and plague engineering takes the form of a accelerating Aristotelian spiral of cycles when the first "hygienic" cycle is followed by a second cycle of more virulent plagues and even more virulent plagues, and so on, until the world of plagues is changed into a world of plagues by Pazuzu's pestilence. In

this sense, the accelerated rate of resistance iron catalyst, has the emergence of plagues and fast roads speeding the journey of plagues back to the surface biosphere. When it comes to re-collecting 3. that ex + 3. dust there is no need to be fastidious

The horror of Pazuzu is usually embodied as a winged biped if human like but with talons instead of feet and a head incised through an insectious dog or human skull. The long reptilian penis of Pazuzu (a pest seedling machine of a disseminator according to theories of epidemiology) is a different feature, not fitting in to its body which strangely has two pairs of wings instead of one as two wings are not adequate for its missions. Pazuzu is also associated with the right hand upward and the left hand downward heeding the Part Cycle of dust where as the opposite of Pazuzu's tetra winged body is a ferocious interdimensional one of right. Beelzebub and Gollum from the Earth to without and from without to the Earth, the tactical line of the xenoformate Abomination is split and the traffic zone of the pestiferous Pazuzu extends several morphological nuances and peculiarities which separate him from other Akkadian, Babylonian and Assyrian demon. According to the first excavated Bronze statue of Pazuzu (Iraq post Puelthorne 1911 600 BC) there are 4 wings to the demon.

- Extremely thin legs leading to an extremely skinny torso. Chest bones are clearly visible like a skeleton exposed to the body struck by famine and carrying its body burden with difficulty its wings. Body emits the cyclical desert famine of the Middle East accompanied by vast forest swarms as vehicles of destruction and other pestiferous omens. The body of Beelzebub (that of Azazel) is neutral a cover of flies with the proverbial collective enthusiasm to come together over a fresh dejection or rot or fly over a lump of excrement. Pazuzu's anthropomorphized body bears the dark humor of a bodies it overruns steps naked of flesh and the body chewed and peeled off by a sky blackening swarm of locusts by the burning body of Pazuzu dehydrated and reduced to a twisted patch of bone and wrinkled skin. Make yourself as dry as the dust! Make yourself as dry as the swirling locust!

- Four wings instead of two. The wings seem to be feathered like st. Jaelles confirm the hypothesis that feathers become vector remiges the powerful flight feathers which provide the main propulsive force during the powered flight of the bird and emphasize demonic stability for the interdimensional migration. Such winged creatures at a lot corresponding to desert whirlwinds, dust devils and other meteorological phenomena of desert which are believed to have been created by Anzu the beast of flight who stole the Tablet of destiny and eventually was slain by Ninkurta. The Sumerian Akkadian epic of Ninkurta portrays Anzu as the treasurer of intertelling demons, the engineer of demon's flight and of war with feathered wing which reminded the young ones some have soaring storms across desert as dust devils. The four wing reader the demon a perfect vehicle for carrying pestiferous

The right hand upward and the left hand downward suggests a switch from a downward to an upward force on the posterior fingers.

Our treasured hands, one pointing east and one pointing west
 1. none. The Romans borrowed the same symbolism, putting their
 2. Right hands farther back behind them. The denoting in later centuries
 3. the religious geography of Christianity and then Christianity the most prominent
 4. example of hand of course the concept of the crucifixion of the crucified
 5. Jesus.

Every other square appears 2^{n-1} and the other n times by curve and, in the
whole, n times, and the last square is colored at 2^{n-1} times by curve.

Some birds have feathers that are longer than wings, especially in the case of shorebirds, than are necessary for flying and migration.

Here, forming pairs in contrast to gender belief, hours are not salient in the context of the integration of how which signifi arch demons

is open to partisans, it will engage us known as the three-fold probability when using the most significant displays of a character or betraying demons

• The demon is not a good thing, the right and upward and the left and downward is the unique AnyZuo – contrary pair of 1 case. It signifies the title of The White of Pestilence. The demon, pan contains that P-zuo (one) belongs to the region of plague. Inspiring demons – zemonogonous – concentrate the different distribution of demons, they are plans for demonic mobilization – mobilization in a military sense.

They believe Mr. Spontani and the whole Middle East is overruled by
 some kind of fog of war which is peculiar to the near and middle eastern
 part of Asia. That you may perceive kindness must dry out your lungs
 and eliminate the fog. I am sure with the seeking of the Middle
 East. The inhabitants of the near to Kayan K which is believed to
 be the ancient site of Nineveh, holds that this fog is the haze of a
 zuzu, the seaing and room of Middle East. To live in dust requires
 certain degree of demonism which western people deem too much for
 humans. Jack West does not think the Middle East is a geopolitical re-
 gion. He thinks that the Middle East is alive. Not metaphorically it is a ve-
 nereal sense waiting to complete its sentence. It is alive but it doesn't
 need to survive because it has a life of its own. This was the last thing
 West told me before requesting Mosul with his sons to locate that ra-
 diance, smoke, and that guy Omar who claims to have the diaries of Ilm
 Muhammad. The Persian occultist who became an expert and conspiracist who
 convinced the Al Fatah to move toward the Caliphate regime in Egypt. (1st Lt
 Ali Osa, US 1st Battalion, 41st Infantry Regiment)

TELE-KUJALNIK N.vevch 36° 24' N 43° 08' E

The human defense mechanism is the most consistent entity on this planet, its self-feeding program is capable of gasping and dying, every contact only in terms of a potential recursion. When the paranoid consistently or consistently of a normal state is an abnormality tends to be consistent, attains autonomy, it becomes ruthlessly schizoid by passively opening itself to unknown threats from the Outside or xenogents. The anthropomorphic security system is a Prisoner's Box of unrecorded diseases emerging from the consistent resistance of the system to outside invasions on the one hand, and the consistently existing power in the street and in this sense the human security system's interaction with the consistency of the contact between the xenogent agent and the system that is the new ideological programs must be at the outer limits of the domain of the system.

John Martin Bergman's step into only religious ideology, which insists that a demon should be exterminated to save the possessed but to assist the demon to escape from the human world, according to the Assyrian Axis of Evil against Evil, the demon itself, a particular extract a wide array of post-insurgencies from the security system not by possessing it in the sense of seizing a property from the monopoly of the force, for example, the human is belonging to God, but by turning the Divine and the accused properties into intercomparable pleasures and pains among demons. If the Assyrian politics of demons in the Divine and its world are turned into a post-feeding farm. The resistance and blind oppositions are encouraged by a set of instance of resistance to the system, means from the Outside, not to be excluded from the common domain, where a party is excluded and the security system of the anthropomorphic agency start to crack and with the security system trying to survive it, it is what in this case is a wide array of potential activities. In this particular, survival and security reinforcement is exposed to the dying system, turning the demon into an end. Modern technology refuses to acknowledge the presence of demons in the same way that it would about condemn the security of a demon, possessing the system, but it must exist and use that power to turn away would they possess a world of anthropomorphism. Such an objection must be made to the mechanism, however, in the contact between xenogent and the human security system. For demons maintain their acts denied power through a power of overlooking, since externally of a force, not of a more power than is needed just to unlock a gate. Demon simply crack open the key. The overlooking power externalizes in openness outside the system, a party to attend it. Once openness cannot be afforded by the system's capacity it turns into an instance of butchery rather than an act of emancipation characterized by human access to the outside. Over a spectacle staged on the fundamental capacity of the system to cope with the outside. Through work, the xenogent pe to make its demonic spectacle and

effectuates its exteriority which the system cannot afford. The exteriority of the demon cannot be captured by the desire of the system for openness, and for this reason such exteriority always but never opens the system. To possess a strong man is certainly enough to fight the demon's power, but all the better if the possessed is a child or old woman, to signify the vulnerability of the demon through which overwhelming power is generated.

On the Assyrian Axis of Evil, against Evil, the demon does not seek to de-manifeste (anthropomorphic) identity, instead it tries to make identity a gate for summoning new demons from the furious clashes between xeno-particles and the resisting system. Beyond the border of identity is the indifferent realm of unconditional chaos, madness, or that which can never be schizoid, since schizophrenia generates on the wasted remains of boundary territory and opacity. Schizophrenia needs a minimum degree of organization and system to spread, to be mobilized to transform into agitations and to interlock with xeno-excitations and demons. Schizophrenia is engineered through the synergetic operations between xeno-excitation, demonic particles of the Outside group, the uncontrollable intensities, and the forces of the boundary. It is stressfully mobilized through attacks and counter-attacks, one attack from xeno-particles, two or more counter-attacks from the system. The furious resistance exponentially intensified and progressively overrun by xeno-agents and the **becoming-GAS of all particles**.

Schiz-fluxes only flow on differentiated zones, meaning that there must be at least two opposite sides – identity and its nemesis. Since the self faces up in psychoanalysis, the only image of a schizo represented in popular culture is the external image of madness, that of an incovertly semi-analytical man, arching in the manner of an intoxicated spider. The schizo can be found everywhere except in madness. Schizophrenia comes with certain *faux*, the passion for terminal disease, which presupposes health, war-torn means of organic survival, attacks and relieving counter-attacks. It is automatically carrying their tireless attention/engagement on a diacosmos which annihilates itself, sometimes evaporates, burns completely and turns into particles instead of dissolving into nothingness. Everything excitingly schizoid capable of attracting the merciless waves of xeno-particles and getting common excitations happens on the borders of identity and its regimes, which factually put up their resistance against any invasion force. In order to draw schizo out of communication from the Outside, a rigorous, reverse territorializing identity is necessary, yet any such attempt for total re-territorialization of identity intrinsically excludes the space of xeno-excitation and ends up in a total system.

In the Middle East, the Arabic word *inn* or *inn* refers to a creature that is half-ape prior to the creation of humans, made of blood and the essence of ape, being can be the human which was created from dust and water, the creature of dust scraps. In the Quran and Islamic cosmology, an *inn* is a high-ranking *Shaytan* (Satan), is not a fallen angel, but the first angel, *Mis-*

hemosis created by Allah. According to the Qur'an angels have no Will as a result they have no ability to disobey or choose. However Jinn with their anthropomorphic intelligence can choose the paths they have the Will to disobey or obey, be loyal or be a traitor (khawida خذولا). A Jinn or Djinn is more the female side of this time-scaled Jinn (plural form جنون جنون) a polysemous word which also means demonic maddening love and terminal schizophrenia (corrosive tidal waves of xeno-excitations)

In Persian mythology Jinn are descended from jeh or jah the first anti-creationist agent engineered by Ahurman's twin body the daughter of Ahurman who awakened her father from ten thousand years of slumber to spawn a just legion. Jinn is the first woman whose mission was to undo the entire project of Ahurman's Mazda. In Arabic folklore Jinn are daughters of the Red Khalee the dreadful desert women. Abdul Al Hazred settled for ten years in a habitation by Jinn – not Jinn – which operate as female gates to the Outside. A Hazred must have communicated with the female side of the Outside – the Jinn – in writing his nocturnally encrypted *Namogram* a chief *Logos* on cosmodemonic biography and on the reality of madness.

Jinn possess power yet they do not occupy or colonize their hosts inside as they say open mouths to the Outside an openness in the sense of being cracked butchered open as in the case of the Moroccan *magi*, Abu Qandish or Abdul Qandish who is also called the Queen, Possessed by Jinn. Abdul Al Hazred found this path the only viable psychic communication with the cosmoclone of the Outside demarcated in the *Namogram* as the region of Dynxx – the precisely XX degree. The path to Dynxx or the region of XX cannot be negotiated by becoming-woman via Jinn who according to Arabic and Farsi folklore narrate untold stories for the one who is opened and devoured by them. Both the travelers forbidden stories before opening and devouring them in this sense Jinn mapped as the region Dynxx in the *Namogram* – a direct link to the cosmic biogenesis and the female current of the Outside. The reason that Lovecraft frequently calls Abdul Hazred the mad poet or the mad Arab is that communicating with Jinn – the female gates – have come regularly first to the Outside has one inevitable consequence – *madness* *deum*. In Arabic and Farsi the word Jinn – *madness* – maddening love term – madness is the result of being opened by the female cutting edge of the Outside. However Jinn is not compatible with the western definition of Madness. It cannot be translated properly but rather to say that it is mainly comprised of three elements and is developed through their compositions. Poses or Love and After Openness. Abdul Al Hazrad is a *madman* مجنون – a man opened by Jinn and at the same time a madman – a madman – *madman* who mimed it by reminding us of the melancholic tale of *Leah and Manu* the love story which conjures in madness openness, and a delinquent love – the Forbidden

Abu Qandish or Abu Qandish or Qandish is one of the most popular

and fear some Jinniya item made Jinn in Moroccan folklore. Beliefs and rituals for Asha have continued into the twenty-first century. She is both a tempter and a healer, sometimes appearing as a beautiful temptress by seductive woman and sometimes as a Hag. When she possesses a man, she does not take over the new host, but opens the man to a stream of haunting and jinn, demons and sorcerous practices of a kind, making the man a truth zone of sweeping emotional cat. This is why he is feared. And she never leaves – she always obliges the man to guarantee his total openness, which is not always pleasant. According to the Moroccans, the only way to feel comfortable with Asha, the new master, even is by participating with her, feeding her, exciting her through passionate and barbaric masochism with ecstatic rhythm.

THE THING WHITE WAR AND HYPERCAMOUFLAGE

H. Parsani's article *Persepolis, White War, and Double Betrayal* reads like a strong statement on the importance of reading Carpenter's *The Thing* with the context of the Middle Eastern intervention in Iran in order to make the most of the source. It is a reminder, in spite of Parsani's complete cultural literacy, as he put it, "congratulate myself" with regard to contemporary events and literature, and his cynicism toward science fiction, my spontaneous knee-jerk reaction. The essay acknowledges Carpenter's *The Thing* as the secondary source of inspiration. The primary source is Abdu S. Jan Faris's almost hagiographical *The Abol of Maghreb*, which guides the doctrine of *Taqiyya* or *Tahdud*. It is, in essence, the foundation of the new holy war. The theme of the essay is a consequence of a clash between an archaic, oral and pre-emptive, materialist. Before penning his article, Parsani had protested why would I need to read science fiction when I make my living by studying and interacting with the Middle East, which doesn't make sense even to something like science fiction. Parsani emphasizes that he ran into this issue five years after he had published his book, which covers the doctrine of *Taqiyya*. The original passage on *Taqiyya* in *Defending the Ancient Persia* refers to the same concept as my Shi'a doctrine of *Taqiyya* at the dawn of Islam as a defensive and protective strategy. *Taqiyya* means concealing one's true belief and activities in order to avoid any kind of danger, as in the case of attacking and breaching Muslim or hostile societies. However, Parsani's more important point is the term *Taqiyya* as *Taqiyya* is a modern evasive tactic and a double betrayal, both by concealing one's own offensive complexity. Parsani

leads to a more powerful Taqiyya. Through this it is to say diffusing among new hosts to a higher degree as well as, increasing the potential for any civilian or native host to be a Jihad for the Thing continuation.

Parsani traces the practice of Taqiyya as a hype camouflage which compounds the linear distortion of civilian and militia in the work of the Persian occult subterfuge prophet of heresy engineering and State Coercion (Abdullah ibn Maimun) who founded the sect of Bad'iyya. At the Bottom of the crowd of within from which Hassan Sabih Hassanists and the majority of regional insurgencies originated.

Parsani calls Ibn Maimun the first theorist and practitioner of double betrayal and Treason as the political agent of the Middle East. The practice of Taqiyya as a realization of Treason was the invention of Ibn Maimun, but the secretive nature of his activities as a false civilian and a man behind the curtain led to all the credit for his intellectual and pragmatic achievement going to his disciples and to opportunists like Hassan Sabih who could only digest a morsel of Ibn Maimun's immense knowledge and restless wisdom. Parsani writes

During the reign of the Sunni Abbasid Caliph Ibn Maimun selected Tunisia for his intellectual training in African guerrilla warfare, mostly nomadic warfare, and to form a laboratory for merging his vast Farid Arabic and Cabre (a derogatory term for Zoroastrianism used after Islam) wisdom and knowledge of the occult culture and politics with African guerrilla warfare and a Zoroastrian occultism (there are places to the south of the Arabic Peninsula where the occult is its religion). Parsani quotes from Ibn Maimun as saying: Having partly exposed the corruption of the Caliphate, power, Ibn Maimun started to develop techniques for breeding and mobilizing sects, brotherhoods, and secret societies, as well as mathematically modeling the way they operated and communicated with each other. After coming to the conclusion that the deepest secrets of religion lie in its heresies, Ibn Maimun he moved to Egypt, known as the land of secret societies, and played a pivotal role in organizing occult doctrines, sects and heresies. He spawned many sects and heresies, which ultimately began to grow at the foundations of the Caliphate's domination of Egypt in the most vocal and blatant ways. When the clash between the rebellions and the Caliph's state came to the surface, it only lasted a few days, as the majority of work had already been done by countless sects and secret societies. Parsani writes that the Middle East has never seen such a consistent entity whose intent to rebel and undermine all institutions, religions and schools of thought surpassed all intents and measures of intensity, and whose pragmatic doctrines were so pervasive, very multifarious and deeply rooted in the Middle East that western politicians, the most rebels and occultists could hardly fathom them.

Parsani quotes in Arabic passage from Ibn Maimun's *Kashf al-Munkar* (Lift the Black on the people of the eye or the eyes crowd) where Ibn Maimun

wrote during his long trip to Tunisia, the book was later entrusted to Hasan-Sabbah by Al-Fatimid in Egypt. During Hasan's period of influence, the book underwent ideological appropriation and a distorting bastardization directed by Hasan himself. However, the book remained the source of motivational fuel for some of the most mysterious sects and societies in the Middle East until the Mongol ruler Hulagu Khan took over the Hashshashins' Alamut fortress in 1256.

The necessity of peace must eclipse the necessity of War, just as the necessity of God must outshine the indifference of Satan. Believers of peace, for war is ephemeral and shall not last long enough to beat your rage and shall not dive deep enough to hurt the world with its arrows. (Ibn Maimun, *Risalatun fi Ahl-al-Ain*)

Parsani explains that following his message and the conclusive stance to wage peace, Ibn Maimun's agreement with God is reflected through his contentious statement: "Nothing has been more instrumental and more favorable to the rule of hees than the activity of God." It is Ibn Maimun's persistence in undertaking Tajiyya that has a religious dimension as he meticulously developed Falsafa states that for Ibn Maimun, the activity of God is not forced upon where or where war as the state of conflict between war machines is legislated. This is because in such circumstances, conflict will be regulated by the boundaries of the legislated and is not fundamentally perceived by the limited type of existence that interacts with. The tragic dimension of war machines in war is the result of their not having the capacity to exceed certain quality or quantity of activities, getting more heated and not being able to be self-obliteration to undertake activities. For this reason, peace is not opposed to war and the battlefield is a space radically open to being populated by war machines and militarized. According to Ibn Maimun, if war machines or the entities of battle always have to do something and undertake a tactic to become what they are, i.e. war machines, then they can never be ruled and unbounded enough because they exclude peace, science and actively or divergent activities, and base themselves on exclusive affirmation and dynamic modulation, or what Parsani calls, 'the fascism of activity'.

Ibn Maimun advocates peace because such a blank space of unfriction between war machines, collective survival and divergent activities rather than frictional convergence in war, is the best place to unbind war machines. Peace can be militarized, or to be exact, populated by war machines which seek only to survive alone and together with their enemies, to be sent to confront the enemy and to be consigned to the core. Parsani remarks that such a war machine in Ibn Maimun's doctrine of insurgency and militarization is nothing but a warrior who has undergone Tajiyya among hostile forces. That is why Ibn Maimun refers to the abuse of unbounded war as 'White War' at once the white of thick smoke, the fog and the color of peace. Parsani writes:

The Thing, or a warrior who has been taken Taqyya completely and in every aspect overlaps the citizen, the normal, the voiceless, the ordinary and the friendly. By shutting down his conflictual and war-torn activities. By becoming as one with the citizens as expendable entities for the State, the warrior under Taqyya shifts the battlefield to the homeland and into the attention of the State and its instruments of pointing onto citizens rather than outside forces. In another twist, the Jihad under Taqyya gives a voice to the voiceless (the citizen, that is, a voice which is in fact the Thing, i.e., or the voice of the warrior under Taqyya, of the best war machine — an expendable warrior — the citizen is a citizen who is expendable and replaceable for the State precisely because of the peace and the order of the State, he cannot expend the war machine — that is to say, the best war machine against the State in the wake of Taqyya or Thinghood. The warrior under Taqyya does not pose a danger to citizens of the hostile community, he becomes one of them in every sense even if he is among one of them and only opposes — be it's a pragmatic — suspicion. Only by becoming one of them or being used by every suspicion and character of other citizens, a civilian of that community — the very opposite of possessing a citizen — can the Taqyya predicament cause genuine citizen-protection of the civil State and its ordered order, sequence, and thereby the state itself. This is nothing but the machinery of a black revolution twisted from the beginning of doom to the end.

It is precisely further and further contradictions constitute the formation of an army of citizen people as dominant war machines from the flood of revolution. The Jihad under Taqyya overlaps the civilian wars to form the society and the state and instigates the state against its own society. However, at the same time, a civilian can be recapitulated — even repeat — war machines. From the white war of the Jihad under Taqyya evolves the black revolution of civilian against their own, consequently, and the black society of the state. The true revolution is about rendering civil a black intrinsically consequential.

The Middle Eastern people in the state of Taqyya enjoy neither life, they become ignorant of the Taqyya act to survive in and to rebel against their own people, their governments, from their ruling States to the external forces that are generally hostile. Simultaneously and without friction they traverse all of these environments, and become one with all of them. No one but the Muslim dare to turn into his syzgan via and to discover that everything there goes and is in a world of violence and revolution against both the tyranny of the own civil status and the sovereignty of the State. When it comes to Taqyya, every breath for survival is a hit of fire hurled at order and dominant stability.

The Thing, the predicament of Taqyya — a Middle Eastern — is not a rebellion, it is a human existence, it is a human gaze, an interior world

political unit with catastrophic capacities for insurrection and subversion. If the Middle East is not geographically measurable, it can be identified by its population. Ibn Maimun suggested that the Middle East is a white war and named its population – whether individual or collective – the *egon*. In the individual, becomes a military collectivity through *Taqiyya*, which connects and overlaps the individual and the collective. As can be the war, no undertaking *Taqiyya*, as *Taqiyya* contaminates the individual with an expanding collectivity. The Thing does not come in a pack but as one dog, a pack whose individuality and separate existence as a singular is hugely questionable.

The essay connects the opening scene of *The Thing* with Ibn Maimun and his 'White War', with Parsani concluding that

The revolution is not to be feared in the direction of change of any kind. It occurs when a population tears down its civil status and abandons the numerical power so great to the very definition of population.

WAR AS A MACHINE

By the time Colonel West turned to a renegade and deserted Delta Force's special Tactics And Recon Squad, other infantry divisions had already come to know West's squad under his nom de guerre as Huiyag's Gang. A top ranking Pentagon official anonymously stated that there were covert missions underway in the desert West had led him to court martial for treason, including planned and systematic attacks on American convoys near Baghdad, attempts to control Iraq's oil fields inside and outside of Iraq. However the Pentagon's attempt to smear West soon backfired when he spread his words through a pirate radio station. My affinity with fascists has been exacerbated by a hunger for enlightenment. West concluded by ending at the catastrophic mistakes caused by the inherent born stupidity of American Generals to perceive the war in the Middle East and the convoluted intelligence necessary to continue the war. West had repeatedly pointed to the way American soldiers are misguided by their commanders. He despised their astute voracity and reduced themselves to payroll officers and civilians. Finally he sympathized with American soldiers by cryptically alluding to the necessity for his "son". West's term for this military discipline and himself to pragmatically meditate on what he called the Olythics of War or the middle eastern Creed of War. The meaning of war is only found in the search for the meaning of petrol. Enlightenment is spoken of by the ancients as the realization of this fact.

After his release West started to search for a way to grasp war as a machine, the ability to grasp war as a machine with machine particles and parts. He commenced his expedition from the Mesopotamian necropolis of Babylon and Jerusalem, vainly examining the untathomably

ancient model of gr is, gr-wa is a machine

If they persist it is because the Whole Earth itself is nothing other than the doctrine of grasping war as a machine – rather than in favor of war machines – what spawns warmachines to devour them, smothering out their military entranceism for survival. This is the United of War – came to this conclusion after my last lecture on Camelot Desert Freedom. Locals say the ancient Assyrians, as a war warmachine who totally embodied the dog of war, were obsessed by the same formula. Babylonians, ironically called the Assyrian Lamasu Complex in Najaf and Nineveh, actually speak of a notorious female of smuggler named Jay who has a secret entrance into Iraq, as cut named her Chinese in the mountains of Kurdistan. They believe that the United of War freed on or off as they put it the black corpse of the Sun. Petroleum makes warmachines slide towards itself. Radio War originally comes from the other side of the occupier. Their emblem is a broken circle with nine vertices. I have seen it on walls in the Iraqi border villages. From a letter sent by Colonel West to the former Detachment of the Camelot Desert Freedom.

The doctrine of War as a Machine is a very ancient doctrine. It is the Decade of the Machine, according to which the doctrine of war machines produce war as a consequence of the war machine model, a cold war which war can in some way be thermodynamically explained. Although the concept of tactics of war machine is in the doctrine of War as a Machine, undercurrents replace the predominant dynamic role of tactics in the Decade of the Machine. War machines move forward on a continuum and are customized according to them. Petroleum is a continuum, with oil as a global conspiracy for for instance, to create a global oil market on which everything sides, advancing in a direction. Another historical diagram of this model is that War as a Machine was a thermodynamic system. War constantly pumps moving Air Fuel War as a cooling system into the battlefield to simulate only could win warmachines and make them blind. When the cooling system strategically offers warmachines new opportunities to get better the business is necessary for war machines to be accelerated by their own frenzy. This spiral corresponds in a way to the frenzied resurrection of the Norse adept warriors in Valhalla after dying each other in battle (Dust to Dust model). The spiral eventually reaches a new dawn point – the holy known as Deep Shit or FUBAR – from which there is no return.

Warmachines gradually hit the point of ultimate by forming the spiral to reaching its incinerating point. This is the point of an internomadic heat death. In contrast to the thermodynamic reheating or the required impulse of warmachines for survival, heat death is beyond all receiving. It is the point where military survival is impossible. Military survival uses heat and transforms it into the warmachine dynamic, a source for both control and survival. Heat death, however, is the source of the business between warmachines and

war rather than warmachines with each other. Restless activities are tactics for unilateral communication with war. At the meltdown point, warmachines are emptied of their military survival but do not become suicidal: they mutate themselves into the realm of War itself by becoming hunting particles (Fog of War) or parts of War which now hunt warmachines. Either cremated to ash (Dust to Dust) or evaporated as GAS, warmachines disappear into the fog at the meltdown point – a tempest of diverging particles narrating the epicemic of War. And it should be recalled that particles constitute the *mathema* of any sorcery and the Fog of War. In the mode of War as a Machine, warmachines' principle of navigation (probing) or simply C&C (command and control or command and conquer) becomes impossible at the subjective level. Warmachines are disconnected from their lines of command. The mode of War as a Machine has a complex machinery functioning at the level of strategy rather than tactical swerving particles rather than convergent bodies.

The thirst to hunt that flows within warmachines is a mutation and a fragmented image of the Unfile of War. Warmachines have a compulsion to grasp it as something that is external to them yet gives rise to their mortality and their thirst to hunt. Ironically, the thirst to hunt that exists within each warmachine is the simulation of the radical frenzy of war to hunt. It warms them.

The archetypal demonographic figure of this sprawl is the dragon or a dragon (ancient Persia and Babylonia/Babylonian Azhi). The coiling dragon *serpent drake* dragon, becomes highly pertinent in War on/of Terror and its associated *petro* epic odyssies. Petropolitical undercurrents are directly associated with the agencies of Islamic Apocalypticism. By virtue of their existing in oil resources, Islamic warmachines are smuggled within oil undercurrents to the west: they are also supported by cuts such as the oligopsonistic OPEC in reaching both East and West. When Islamic warmachines are smuggled through oil pipelines and petropolitical undercurrents reach their destination, they start to fuse with their seekeresque warmachines of the west which actually feed on rather than on oil. Western techno-capitalist warmachines are progressively attracted to become thirsty for oil resources. Such an attraction results in an involuntary attraction and addiction to petropolitical entities (such as Islamic warmachines) lacking in oil imports of oil undercurrents and pipelines. Since western warmachines have already (stealthily) been programmed and contaminated by Islamic warmachines smuggled through oil, they militantly rush towards Islamic warmachines. Or in other words and more precisely, they are attracted to Islamic warmachines by an internal force which has already mutated them from within through their oily nervous system and petromania. For western warmachines, the addiction to oil is not limited to oil as fuel but extends to Islamic Apocalypticism in a twisted enthrallment for interlocking and clashing with Islamic warmachines.

rather than occurring on the level of tactics but triggered by strategy. Western warmachines are depleted of oil and the mutating programs of Islamic Apocalypticism is already implanted within them as western consumers of oil by petropolitical undercurrents. Therefore, as soon as western warmachines

depleted of their fuels and propulsive enthusiasm, they begin to search for more bubbly and more subterranean dimensions of petropolitics, engaging with more complex entities of Islamic Apocalypticism and petropolitics. All this makes for a draco-spiral at each stage of conflict and communication, which convolutes towards the Unite of War. The draco-spiral consists in a petropolitical regenerating cycle, a recurrent back and forth. Because of the variations in petropolitics and of scenarios, the spiraling recurrence of the draco-spiral can be charged and mobilized in different ways. Whether Thomas Gold's panorama of infinite and rechargeable oil resources or the finitude of Finite Fossil Fuels, each hypostation of oil has peculiar effects and consequences on the draco-spiral and its gyrating saints, the pipe-line odyssey.

War endureth. War was a way, here. Before man was, war waited for him. The ultimate trade, twirling its ultimate practitioner. War's god.
(Judge Holden)

Probably the most effective way to grasp War on of Terra — to grasp War as a Machine. The Deleuze-Guattarian mode — to exhume the undercurrents and subterranean processes at work in WWV. This is why Delta Force (the former secret military unit of Colonel West) had no success in AM-lying the growing desert of Islamic Apocalypticism. The reason for this failure was not because the middle eastern deserts have already grown but rather, as Parag pointed out in his *Rise and Fall of the Smart Empire*, because the Middle East as the only adherent partisan of the Assyrian doctrine of War is not a geographical or even a politico-body, but a sentient process of desert heat on which can be grasped only by presupposing that war is an autonomous entity free from its provocateurs. How's it possible to add more to this already a desert if your religion, politics and beliefs are the secretly fancying meadows and jungles?

The sado-conspiracy of the desert gives warmachines the opportunity of being easily camouflaged. But at the same time, the desert renders warmachines ultimately naked. The desert brutally exposes the properties, trajectories and inner mechanisms of warmachines, peeling off every layer of camouflage from their quivering bodies. The desert does not camouflage warmachines, it camouflages War itself.

This is not Vietnam. This is not the jungle. The desert is always ready to subvert all human thought. To suck warmachines dry. If we sprayed their boones with Agent Orange to deprive the Vietnamese of their food and shelter, here the enemy fights alongside us to liberate the desert, this rather than our defeat. It is the ultimate god they try to reach.
(Colonel Jackson West)

Two painted A37 Dragonfire. Ben Hoa A-Base, a courier from US military lycrism reverberating over Vietnam, two ones of American pyrotechnia in the name of God's duty and the other in the name of the

pt and the opposite. One says: You struggle on the earth merely day
your hour sleep here. And the other complements this with: Let my toes
perish in Nupam and smoke for them the Avernus will hold no surprise.
Jackson West, Personal Journal, May 19, 1967

Frustrated by the Western principles of desertification, which mixed and
diverted the US military might from truly participating with War into playing
with exotic warmachines. In the period after the Iraq war and leading up to
his departure Colonel West published a pamphlet on the ethical groundwork
of desertification. The pamphlet was followed by a primer focusing on the
restricted terrain of military tactics or urban warfare (urbanized war as West
called it in his pamphlet on desertification. West expounds his position on war
and tactics as a theme according to other officers but a more military platitude
according to West himself. The desert war can only make sense if it is an urban
warfare and city cities can defend the desert. Military command with the
warfare is only possible by deliberately grafting every single tactical move onto
urban warfare and space. The Colonel outlines West's rejection of the
modern importance of urbanizing military programs, forces to combat war
and urban warfare. He argues that urbanizing modern warfare
is replacing military politics according to urban space in the only way
it becomes possible and possible in Operation Desert Freedom. Unlike urban
warfare, urbanized war gives the city the role of the desert, which is the role
of war without warmachines.

Operation Desert Freedom is an operation reasonably bungled and
abandoned by the western approach to the desert, which has long been
dated. It has never existed outside of western Orientalist fantasies.
(From the introduction to the Primer on Urbanized War)

Jackson West's primer on urbanized war was later modified, merged into
larger pieces, and finally institutionalized by US lines of command for daily
military practice, military policy. The primer is a theoretically and pragmatically
technical manual, aiming at desertizing commanders and warming up
soldiers. This is one of the reasons that the original un-domesticated primer
was popularly circulated among rogue units in Iraq. According to West, urban
warfare is still developed on the basis of the open and conventional warfare.
For this reason what interested him was not urban warfare but urbanized war,
the dark twin of urban warfare, which poses neither warmachines nor cities. In
order to urbanize war rather than developing urban warfare, West presents –
with a responsible ferocity – a meticulous elaboration of both terms. The primer
on urbanized war includes techniques of communication, house-cleaning,
mobilization of military divisions, combined weaponry, gluing low tech and
high tech weaponries together, command, etc. The primer divides into the fol-
lowing main sections, each separately concluding that: The desert is born out of
urbanized war and the abortion of the conventional battle field.

infantry soldier too can be a law enforcer whose offensive power can not be directly linked to the victimhood of the civilian. The activities of infantry treated soldiers as law enforcers are rather mapped through a defensive frame, that of protecting other civilians and policing the civilian-militia (designated constabilitation)

Now, if urban warfare is a way, promilitia, it is the task of infantry to engage in a urbanized war capable of preying upon the space and time that evolves out of urban warfare. Forces advance in a non-linear fashion, warming into the real of operation from all directions and simulating the complexity of urban areas, overloaded by a new population, a new civilian crowd. Different zones of urban combat will provide troops with different risks of law, risks of their status and that of the enemy, but it is essential for both fronts to develop a consciousness based on the logic of the desert, of a front that then process, crawling over and through the city. While in urban warfare, the invaders, in the sense of entering the space already occupied or dwelled in by urbanists, generally remain exposed as a consequence of their seeking reconnaissance in regard to the restricted urban terrain, the host urbanists, on the other hand, can battle on a terrainly closed terrain which is close to the absolute vantage point. Thus, hostile troops are not allowed to contact the battle towards the inside, or the domain of closure, the urban canyon. When it comes to urbanized war, every combatant must think like an obstacle – See everything from the perspective of an obstacle. West then uses *Parkour* as the exemplary discipline in which the practitioner become as one with the obstacle during movement. Every soldier should be a *traqueur*, a swerving projectile which has a deep sympathy with all physical obstacles. The desertifying philosophy of a urbanized war is saturated with indoor spaces, restricted terrains and obstacles. Thinking Closure should be considered a fundamental doctrine in urbanized war. The aim of radical urban warfare is to turn battlefields as platforms of tactics inside, out, placing military power as well as its side effects on the outside of the conventional battlefield, which is obviously populated and inhabited by what separates an open battlefield from urban / civil space. The outside of the conventional battlefield is the inside of the city, the platform of urbanized war.

In a Meccanomic sense, radical urban warfare channels all destructions of the open battlefield into the House of Abominations which must be revealed. The space of idolastrous festivities or abomination is demarcated by a monumentalization which existentially, or by virtue of their verticality, rival the transcendence ascribed to the primary object of the Divine worship. Idols must be concentrated and gathered in a space named city, there to be purged at once and all together. Cities are in fact houses of idols, everything that they emanate outshines the glory of God. All modes of urban warfare are non-theistic rituals. West suggests that urbanized war is the secret, infinite competition between strategic closure and openness.

The battlefield is enclosed in a deserted openness at last free from all judgments. It is the monotheistic duty of the Jihad militia to fight, not to repel the outside enemy from the populated and constructed centers but to draw them in so as to position the city between the fierce defense and the reckless ravaging of the enemy. This way the Jihadis and western soldiers lend a hand to each other from opposite sides to flatten the city or more technically to submit both the city and the cooperating enemy to God's submission which is the very act of conversion to Islam, the religion of utter submission to God. To liberate the Desert is to communicate with the one and only God. West adds. In urbanized war the only victory possible is that of obliterating the city, a victory synchronously achieved by both fronts. The author suggests that in the Middle East thinking in terms of openness — as of the open battlefield — is destined to fail. West frequently mentions that the urban militia is adopting a reprogramming the city as the very object of war, a portal to the end of the pipeline for the Jihad militia. In the Middle East urban planning — based on the anticipation of an urbanized war. The constant, hodge or anomalous construction of cities such as Karachi, Tehran and Baghdad is not merely a symptom of mismanagement or hybris created by overabundance of money. West notes, for such cities there is end of time when it comes to war. Their construction, congested buildings and overpopulation are premeditation on war. Apart from people's everyday architecture in the Middle East is either a hokey imitation of the west or a pitifully militarized mimicry. Every brick either provokes the fear and enlightens his rage or creates his path to the desert. In the wake of urbanized war the population itself becomes the strongest military trench, each civilian in it is a hide-out and a weapons stash for the militia.

IN THE END OF War, the militia is raw killing power systematically spilling and target correcting redistribution of units and weapons, no immediate intrusion and mere harassment. Mines, smart traps, target singling, Zing cameras and weapons etc. In this section West gives details about the first imperative element in urbanized war which is 'to be inconsistent'. Every operation, every formation, every movement and assault (such as clearing houses or rooms in a building) should be inconsistent and dissimilar both to other activities in other parts of the city and to previous activities of the same kind. Urban warfare reprograms war machines at the terminus of a pattern. It desecrates the pattern recognition requisite for molar military approaches to tactics and resistance, an event West calls 'the abolition of the State's military formation and the birth of the guerilla state'. The usage of weapons with maximum concealable and controllable effectivity in urbanized war is recommended with examples. The central role played by bullets and ammunition rather than weapons is the main point of this section. In urbanized war the centrality of bullets is heightened to the point where the decisive role of weapons is replaced by that of bullets in urban

warefare, bullets are — in an entirely non-metaphorical sense — the new population of cities, and cities are urbanized by the motions, trajectories, heat and noise of bullets as well as by their surface chemistry. Bullets are perfect citizens, coercion forces in Iraq call them ‘Shiny’ or ‘Star Citizens’. West suggests the radicality of this new citizenship is hammered home perfectly when American troops take out the original citizens and populate the urban space with bullets. Bullets’ trajectories and reproachable swarming — which is in full empathy with the urban terrain and contours — re-engineers the city, turning it into a sponge or pumice stone with a perforated swarm-ridden liminality as a whole complex in progress. If heat is in current megacities an indicator and an existential proof of the advancement of civilization, then the heat produced by bullets in an urban terrain surpasses all current measures of civilization density, modernization, population, speed and complexity. Bullets can temporarily modernize an entire city in one night.

Bullets, after being put, united in their other urban characteristics in the shape of monuments, where the ordinary population of a city falls into oblivion after death, become reborn deader than ever, after being consumed. After they are spent, they no longer take up space in the city, their necrotic form adds something to the city instead of taking from it. Bullets are improvement of war which turn into perfect catalysts, socio-cultural catalysts or pre-organized forms. Che Guevara, Batista, Khrushchev and Fatah exemplify the mutation from imperials of war to effective political or even political operatives. Traces of bullets on a battlefield witness and even vehemently attest to bullets’ ability not just to kill but to thoroughly politicize mutation of the military into the contemporary military. Another would be the use of guided bullets, one with attached camera targeting systems (employment of which is greatly encouraged by a morale boost for soldiers in confrontation with a bullet that has ‘seen’ its target informally address it as ‘seeing the light out of them’). The complexity of urbanized war demands the consolidation of weaponry around bullets and ammunition related subjects such as cartridge, casing, magazine, delivery and packaging, external batteries, accuracy, organizing, power. In urbanized war, the refinement of weaponry is not measured based on firepower, technology or even weight but on establishing a direct and independent line of command in the absence of logistics and even commanders if necessary, and imposing the deterrent intricacy of the urban terrain upon the enemy.

Control. West uses the term flat command to indicate the urbanized plane of command. Direct, real-time, and empowered by the effective stratification of the space between command and tactics (in contrast to revolutionary military doctrines aimed at de-stratification), flat command extra-organizes the mobility and communication of the combatants in the simplest way possible. In addition to being a fine sorcery and a direct

form of military agility that command eliminates the need for action license for military units and fighting divisions to some degree. West equates this tactical route and its autonomy of activities with a deliberate and calculative breeding of defiant and rogue units. Rogue units are highly dense tactical cells of decision making, covert spirit, information gathering, infiltration, unconventionality and fanaticism (characterized by their preference and indulgence in killing sprees) within the major military sphere. The future of warfare lies in the hands of rogue units. In a continuation of his analysis of flat command, West recapitulates the ancient formulation of secret societies as a model for rogue squads in War on Terror. The tactical density of rogue units can be harvested by reformulating the mode of military squads according to the structure of units in ancient secret societies. Known as a "Terror Fractal," the structure of units in ancient secret societies and classic terrorist groups is a triangle. The triangular structure coordinates a highly customizable and operational linkage between three soldiers. This structure can be easily reformed after loss of one or even two members of the triangle. The command can effectively rotate in the triangle while maintaining a pragmatically efficient stratification (order, which is less than a pyramidal order and more than a leveled or evened out horizontally, consisting of two dots). The triangular structure of triadmic squad can easily be connected to another triangular structure or squad of the same type without establishing a chain of command. In this way a military fractal capable of transferring real time command is produced. The Terror Fractal neutralizes the majority of enemy activities carried out to enervate or change the military formation. With flat command, the enemy cannot input entropy to an army by eliminating commanders and officers.

Despite the inflow of a military that is associated with urbanized war in his primer, West concludes that a western war on urban terrain will inevitably fail to cope with an Islamic desert militarism whose province is urbanized war. West continues his argument by questioning the scope and the arid span of Islamic desert militarism. How innocent to desertify something born out of the desert, thinking and growing on behalf of the desert. Besides, they have enough dust to shake up with. In another part, West notes that Jihad lives, fights and dies for the desert as its religion. And only the desert's partisan horizontality can concretely fulfill the portents, regions, minorities and rampant ambiguity of the Middle East. In a remark which is reminiscent of Parsani's opening sentence in *Defacing the Ancient Persia*, he writes: "The Middle East is a militant horizontality gone choleric. The Middle East radiates a sentence so alien that it is usually comprehended as an external or extraterrestrial reinforcement of power and interference. Such sentence is usually approached in terms of homecoming and ingress—usually glorified under the banner of monotheism as the otherworldly Divine—but it takes time to realize that it also comes from the inside. Therefore, this alien sentence is one of flight and of rising from

the Earth, not of advent and ending of Earth.

In an exhaustive *Parwand* (chapter devoted to religions and sects in the Middle East, Parsani considers Wahhabism as an instance of desert radicalism among Islam's sects. He discusses now, in the wake of Wahhabistic enmity against all manifestations of idolatry, *shirk* and *kufri* both monotheism and doatry take on new connotations: one becomes a scorching horizontality which tolerates no contour of any kind against its monopoly and fitness, while the other turns into that which disturbs the flattening horizontality of the desert, sometimes with an obstructive power. Here, everything is evaluated in terms of the desert. Islam and its inspired sectarianism continues Parsani, take Abrahamic monotheism into a subliminal phase which he suspects originates from the contested germ cell of Zoroastrianism, whose zeal for monotheism is not a teahty and ongoing subversion of monotheism through parasitizing it for obscure destinations and objectives, missions).

Controversy Parsani suggests that if monotheism failed in its mission, especially in the Middle East — Islam succeeded on every front where the variations of monotheism failed. Ironicly, the secret of Islam's success was in adopting the most important of such associations. The monotheistic hopes and ambitions in regard to the desert, not merely becoming the domain of the desert, but becoming the desert itself, an utter communication platform with the Divine. As Parsani points out, Wahhabism, the sect of the desert with its rampant protest against idolatry, departs from even the most distant desires and sacrificial characteristics of monotheism.

Wahhabism suggests that, to purge the earth of those and absurd to hunt them down one by one, the solution is to use their code to the ground, sweeping away the culture that. Yet this is not enough. To decimate idols, one must eradicate the belief that by which idols are nurtured and fertilized. In the presence of belief, idolatry is inevitable, everything can be erected as an idol. For Wahhabism, belief is the Farm of Satan and should be evicted entirely, so that, ungrounded and undermined completely. The absence or eradication of belief in a monotheistic twist, becomes the very equal of a bloodiest campaign against idolatry. (H. Parsani, *Defacing the Ancient Persia*)

Despite his deep revulsion for prophesying nothing is more clownish than an archeologist whose heart races for Nostradamus. Parsani offers a glimpse of the future of this desert lying machinery, in whose aftermath even belief overindulges idolatry or is an idolatrous superfluity.

The future of jihad and martyrdom lies on the ashes of belief. With the eradication of belief, the Abrahamic war on idolatry will turn in an unimaginable way, it will be embellished by new meaning and new cutting edges. If you are important to know what and where the future might be, consult a Wahhabi warrior.

For West, the Wahhabism is a key for understanding the immensity of the effort and the powers of desertification which is crucial to a concrete grasp of war as a machine. For thousands of years, the Middle East has provided the rest of the world with a free guide to the stunning result of grasping war as a machine. West always reminds his sons of what they are dealing with. An audio tape retrieved from a village near Karbala by the US Army's 3rd Infantry Division delivered to the SFCC for analysis and later made public by Delta Force features the recorded voice of someone who Delta suspects might be one of Cooney, Jackson, or West's top lieutenants. The man carefully reiterates one of West's sermons. The passage publicized by Delta resonates with Paul's discussions, minus the high brow manner of the latter — as if West's course would reflect on him by excerpts from *Defending the Abrahamic Faith*.

The road to the desert of God is can be led by searching belief. Atomic chemotherapy may be painful today, but it sure will prove handy for wounding opponents by poisoning them with snakes. Daring belief like the Wahhabis does — systematic enlightenment without comes to war. Never mind the problem of faith, its relevance to this remarkable period. The rise of faith takes place on the ground of heart. For the Wahabites, belief is Mazhar Sharif's "Sermon on Faith" — the faith of the Sahaba, the ones who followed the prophet Muhammad. A Wahabi believes that he is the only one who can lead you to the most direct way of war, the way of the desert, a path from fighting and from war. Desertification is not a means of war, not a method, but an effect of war, only because it is reached when the path of desertification is reached. It is never reached if you get rid of belief.

Cooney, West, Jackson, and Cooney on the relation of heart to war in the nuclear winter of heart — and the merciless attack on faith must not be understood as merely important, but as an advocacy of disbelief for disbelief, likewise, requires a prima belief to negate, perpetuating its plane of disbelief through the logic of negativity and exclusion. Then what is this tide toward the horror of eradicating belief by path of understanding that nuclear chemotherapy doesn't form that internal passion that becomes the inevitable option for a Wahabi suicide bomber? The irony of the disbelief substitutes itself in the lycium of a secret, a hidden war cry with a ferociously demonic twist. I love a crowd

Support the Desert. The only way that Western man can grasp the immensity of the Sahara, the Desert, is by checking on night vision, but it takes time for pipelines to pump it all the way to even the outskirts. Now can we rely solely on the promise of our mountainese religion?

The contribution of the US military power to War on Terror has been merely to expand the desert to which Islam has submitted its foundations and devoted its Ummah. Qiyamah's Desert, the Desert of Islamic Apocalypse. Once an excessive weaponry directed at a primary target emphatically expressed the infinite generosity of American hegemony. Now, in War on Terror and its new battlefield, such wastefulness of arsenal, while had from the other end of the desert, is merely unknown. If the devotion of Islam to Qiyamah passes through the desert, where nothing good no idiom can be erected, it is (A) in America's hands, with its own result. The urge to desolate has been mitigated, reoriented, full to spread this desert, thus broadening the path of jihad to reach and embrace the burning Qiyamah. Follow this line, encourage the US war machine to carry that path, ethics and doctrine to the desert, covering the path in the way of jihad, and its desert walking is made.

If the pax Islam is the Jihad, it is rather to drive the war into urban spaces, it is because they know that the US war machines do not merely wipe out an urban area, like the conventional means of a conventional enemy, they overkill it. Their technology of a term, long weapons have been programmed to make deaths of cities, it is something anything erected or erected, it is by them with a phenomenon, a tactical piece of this, now they become as the war with them. While it is the same in even anything erected, it is something at most, it is of identity.

Vietnamese judges were to push the US military war machine, as if there were a contest between them. Jungles were perfect targets to project American supremacy in a sublime and spectacular form while ensnared the bodies of Viet Cong troops under the heaps of smoldering trees which then were flushed into swampy rivers. But in the desert such attainment of military power is either negatively reflected back onto itself or bolsters Jihad, the same who negotiate and fulfill their militancy and eventually attain their destiny by and from the desert.

Vietnam may have been recorded as a failure, but indeed it was the greatest achievement of America, leading its entire military economy to produce weapons and armies programmed to push the society to Ovekil further towards the patency of the desert. In fact, Vietnam not only escalated military consumption, but also rewarded America with the illusion that all military targets can be treated as a jungle, and that war is necessitated by warmachines, not the other way around.

It is not surprising that both the Crusade and Jihad began with the desert from different directions, but for Jihad, the desert has no temporal value. It is the only path to true submission. If the desert must be affirmed as the sole path of submission, then the military orientations of the US, from its massive Shock and Awe operations to the divine-like sovereignty of Death From Above, all exhibit an endless zeal for the path of Islamic submission, practically more loyal to this path than the forces of Jihad. Now, in the presence of American armaments, draw the battles from streets and open spaces to shelters and civilian buildings, not so as to gain tactical superiority, as there is no such thing against the US weapons that so as to aid the US in expanding the desert of Jihad, leaving all shelters all erected cities, easing, improving and speeding the rise of Jihad, which welcomes no battle field but the desert.

Jay
The Codex of Yatu
(Translated from Persian by H.P.)

TELLURIAN INSURGENCIES

AXIS

TELLURO MAGNETIC CONSPIRACY TOWARDS THE SUN I SOLAR RATTLE

Hamid Parsani, in his essay *The Rise and Fall of the Solar Empire*, argues that rigorous investigation of the ancient conspiracy between the Earth and the Sun through what he calls Telluro — Bioplasmic (demanding grammatical decoding of the earth — body — in conjunction but indistinctly expeditious paths) such an investigation Parsani's — artist — will be in understanding the processes and entities involved in the Rise of the Middle East as a sentient entity and a turbulent zone of epidemics, conventions, modes of warfare, power formations and political agitations. Parsani traces the Rise of the Middle East back to an occultic meltdown known as the Assyrian syndrome with similar cataclysms in Babylonia, Egypt, Persia and Palestine following to which he believes resulted from the creation of an axis of communication and complicity between the Sun and a more insidious entity within the Earth itself, a Tellurotic Insider. In his essay Parsani pursues his fascination with the vocalization of middle eastern languages and their phonetic systems, or what, as he notes in *Defacing the Ancient Persian*, was known among the Greeks and Romans as "Barbaric Music." Parsani believes that middle eastern vocalizations render consistent aspects of the Middle East — from the Tellurotic, the political and religious — aspects which, according to Parsani, were knitted together on the Lias both of the hegemony of the Sun and the loss of this Captain's hegemony. For Parsani, the Rise of the Middle East and its insurgency against Solar Empire is necessarily accompanied and celebrated with a certain music, a chorus rising from the Middle East's peculiar communication with the rest of the world, which includes and combines both a testimony and history wisdom. When the Middle East is

the Outside, they must first strip their communication networks (cuts?) from informatic signaling systems grasping communication at the end of sign and informatic reality. This is where the Solar Ratte installs communicative channels along with the Sun. Other links of electro-magnetized He^1

From Solar Ratte to Solar Ratte Interplanetary space was once believed to be an innocent emptiness, but it is the cavernous host of cosmic deluges consisting for the most part of ion winds and planetary magnetospheres. The magnetosphere or planetary magnetic field requires two ingredients for its assembly. One element is an extremely conductive liquid – an ocean of molten metal (He^2) in the interior of the planetary body, or what is called the core, which in the case of the Earth is the outer core (Chapman). The other element is a sufficiently rapid rotational movement or great current loops to create circulation of the metallic liquid at the core, consequently generating a magnetized field around the planetary body. The magnetosphere (or the core's magnetic conductivity) develops radical communication with solar magnetic storms.

Solar magnetic storms are intrinsically connected to sunspots, the dark patches in the photosphere of the Sun, the e-commerce region, are the magnetically hyperactive parts. Sunspots come in groups, each group usually exceeding ten sunspots, they are the most visible signs of solar activity. Magnetic fields alongside solar eruptions, which emerge from hot gas trapped in magnetic loops. A sunspot is a factory for the most twisted magnetic anomalies. Sunspots are connected with coronal magnetic activity and massive eruptions of solar flares buffeting planets, billions of clouds of magnetized gas – diabolically agitated particles and radiations – discharging with coronal activity flying from the Sun's gravitational well, bombarding the magnetosphere. In the case of the Earth, solar flares cause geomagnetic storms and geomagnetic storms during such immense disturbances (solar wind and flares), satellites and communication devices are put into a sleep mode. Solar wind particles and radiations are swept around the planetary magnetosphere and recaptured by the strategically stratified magnetic shield of the planet, making the Earth sing like a mad beast as it reaches a rather odd and highly creative intimacy between the core of itself, He^3 , the earthlike Ze^1 and the Sun, the generating Ze^0 . Life on earth was massively and massively composed under such a playful sound of some sacrificial dissection, a shelter of an innocent terra firma front against the high energy particles of the Sun whilst at the same time rendering the Earth communicative and gloriously defensible and naked. Even the seemingly stratified shape of the Earth's magnetosphere is a direct and creative answer to the relentless bombardment of solar storms, because while solar winds consist of its sunwind side to a distance of only six to ten times the radius of the Earth, in the form of a faceless prow facing toward the Sun, they expand the night side magnetosphere to approximately one thousand times the Earth's radius. Such a hyperactive magnetic monster is called the magnetotail (see Fig. 24).

To call a population barbarian is to measure their vocalized or perceptually and sometimes quantitatively as noise, roar, shriek, howl, wail, or bark, yelp, wail. A lipase orchestra – a constant vocalization of language, Greek and Roman, against the unvoiced did not originally denote or aim at the way of life, the family architecture of the others, but – the foreign vocalization which marked these people as savage, wild and unvoiced. For the Greeks, the savages were those who vocalized (as so many of our non-verbalizer, those whose vocalization turned the language together to a noisy sound, to noise, the rivalry of the Word to denoted out of it). Sixteen languages transformed those scientific fruits, belonging to the Greeks, into a language which was the first of political philosophy, a metaphor, at the same time, passing them through vocalization into noise, into their bestial and inhuman face, not merely fact expressions of object and savagery. The word *barbaros* – barbarian – the foreign savage – meant to the Greeks, most fundamental rule, on addressing one's distant or far from the civilized world and culture, populations. This indisputable measure for judging one's civility was not the vocalization, i.e. adding vowels to an heard or consonants and their utterance. To this extent, speakers of Semitic and African languages could be categorized – barbarians, those whose vocalization and speech could only be detected as the bar sound (i.e. the bar-bar sound) or the sound similar to the emphatic repetition of the bar sound, tap-tap, expressing the bar sound and mapping the characteristic of man's territory, the process of vocalization harmonizes noise as a means of communication. Noise is simultaneously banished to the background and employed as an effective element to vocalization in order to support the communication. Accordingly, noise is combined with vocalization but only remains in the background. For the Greeks as well as the Romans, barbarians were those who could be understood only if their speech was translated to the bar-bar sound. Such foreign is true from the perceptual sensation of hearing or speech – the divine senses for sympathy – into the antipathetic feeling of nausea (*Nausea*) accompanied by vertigo, vomit, ear drainage, dizziness and the sensation of spinning and loss of equilibrium. According to the Greeks, listening to barbarians results in a certain sensation called *Nausea* or more accurately, something profoundly wrong in the ear, caused by the confusion between the actual movement, the actual vocalization process used by a barbarian, and the perceived movement, what can be heard of that barbaric vocalization in the Greek language (and also movements in different directions characteristic of the noise, *nausea*, made by barbarian vocalization in the Greek language and phonetic system). It is for this reason that *nausea* – both etymologically and characteristically – nothing but nausea.

For the Romans, likewise, the barbarity of vocalization was a touchstone for determining the quality and value of a culture and the social dynamics of people, as well as their motivations and alignments with regard to Roman civilization. Its basic cultic pantheon and political system vocalization was either the mark of civility to the empire or a sign of worthiness. In the course of a man's slaughter of a tribe or a village populated by these foreign vocalizers (mostly of Semitic and African languages) known as barbarians, *kummos* frequently referred to the utterances of outlandish shouting, escape, battle, and emotional arousal — a ruckus and demonic dissonance, *dissonantia*, or dissonant sound, lacking the orderly structure of Roman dance music *corymbus*, whose posteriousness was demonstrated in its militant order and bloodied ecstasy.

For the Roman soldier, it was an ethical responsibility to give the demon imprisoned in the throat and orifices of the barbarian an outlet to free by cutting the throat or the head of the savage — an humanitarian act whose consequence might drive the soldier insane as the result of the constant life shock which the demon made. The exclamation nose rooted and formed by a vocalization process whose systematic communicative intentions and sentences even were considered as noise. Romans had been times and of barbarians striking the outlands who were transfigured by a severe ferocity. Romans justly called them cat people, a title which was indeed accurate for speaking with languages constituted of vowelless syllables creates an excessive vocalization — or sophisticated vocalization — which is the mark of cats and *feminae*. The barbarians who could be distinguished by failing to vocalize into the bar-bar sound by the Greeks and Romans were exactly those people whose vocalization process was in fact not at all dominated by the bar-bar sound, the b or β sound. Instead, it was the Greek and Roman languages that were monotonically haunted by the b sound. Bethe *ma* — or the abnormal breeding of the Beta and other consonants and the way they are vocalized — was a way exclusive to these empire and the civilized.

The vocalization of vowelless syllables (of Semitic languages) or barbaric music can never be grasped entirely through sounds (such as bar-bar with pulmonic egressive initiation in which the air stream is created by egress *quadrans* and releasing or putting out (egression) the air, but involve different initiation mechanisms. In these vocalization mechanisms, in contrast to pulmonic egression, air flow is generated through the vocal tract making them guttural (air flow through the gullet) or velic (through the velum) and not only pulmonic (through the lungs). In Greek and Roman languages — unlike Semitic and African languages — the majority of sounds are both pulmonic and egressive, that is, akin to the air flow initiation of the b sound, or to be exact, the re-bar-bar sound. However, in Semitic languages, the most contagious languages in the Middle East, consonants

Parsani, *Defacing the Ancient Persu*)

years after following his analysis of Near and middle eastern vocalizations, Parsani re-evaluates his analyses of middle eastern language phonetic systems and vocalization in the wake of the War on Terror.

If there is a divide between western media, it is essentially on the side of terror. He would like to turn by vocalization pronunciation systems and spelling systems that only exist on the side of terrorists. The more relevant the pronunciation, the more civilized the speaker is, because they will have less in common with the original pronunciation, which can only be vocalized by a middle eastern terrorist. In the case of pronouncing a name like Qatar [Qatar], starting with the letter Qaaf which defies English vocalization, the pronunciation 'Qatar' is remote enough to be civilized but the proposed pronunciation 'gatter' is so far off that it signifies the zenith of western civilization.

FIVE BILLION YEARS OF HELL-ENGINEERING

And thou shalt not let thy son or thy daughter pass through the fire to Molech (Leviticus 18:21)

Near the city of Jerusalem, behind the Dung Gate (Nehemiah 2:13) in the valley of Hinnom, Tophet or the Place of Abominations was located. The Dung Gate, an architectural mark for urban wastes, described in the book of Nehemiah, was at the southernmost tip of Jerusalem, near the Pool of Siloam. It was an exit to the Valley of Hinnom (*ge hinnom*) where the city dumped its garbage. The valley's deep ravine was once running through Jerusalem south from the Jaffa Gate on the west side of the Old City for about one third of a mile, then eastward along the south side of Mount Zion. The extent of the Valley of Hinnom is unclear but it is usually said to have been a place of human sacrifice. The Canaanites, who apparently owned it, had an altar to their god Baal there with the valley of a fire prior to Joshua. It is the Hebrew word *hevel* that later transformed into the Arabic and Koranic word *hell*.

In one section of the valley called Tophet or the Place of Abominations a city named Molech was worshipped. The main feature of Molech worship among the Amorites and Canaanites seems to have been the sacrifice of children, usually between the ages of five and eleven, as the most precious gift. With measured properties, the general expression for describing this sacrifice was 'to pass through the fire'.

Molech or Molekha is the Phoenician, Carthaginian or Assyrian name of the god Moloch. Moloch or Molech meaning Lord or King, a Canaanite

Moloch god at the time of Phoenicians. Moloch was literally a Sun god this being the reason the Canaanites performed their sacrifices to Moloch by immolating children. There are texts that consider the early Moloch as another aspect of YHWH or more precisely Moloch as another name for YHWH which shoulded not a vowelless obscurity but a musicality. But the L for Moloch undergoes a fundamental metamorphosis and is transformed into an A.D. The Loozed Moloch built by the Canaanites was a cyclopean copper or brazen statue that was capable of being heated, formed with a half's head, and arms stretched out to warmly receive and welcome the sacrificial children.

Sargon was a great purveyor of the existence of Moloch. He even erected a temple for worshipping him overlooking Jerusalem. The thirty to forty foot tall idol had a large belly that would be filled with firewood and stacked with the monster belly gowned orange. The children to be sacrificed would be made so that they could not move. The sacrificial body of the child would be placed in the hand of Moloch. At the ceremony were all the crows would begin to chant leading to the sacred del. The chants would become a roar and the head and arm of Moloch would begin to rise. Slowly the child was raised to the mouth or the chest of the growing icon (is an affirmative reply). At the pinnacle of the ceremony the child would slide down into Moloch's open mouth and plummet to the depths of the fire raging in the belly of the beast. At the when the hordes would be dancing around the statue singing playing flutes and tambourines to drown out the screams of the dying child. *From the book of the unknown*

Inside the statue there were seven cabinets or chambers connected to each other (numerical gates). The first chamber for flour, the second for turtle doves, the third for an ewe, the fourth for a ram, the fifth for a calf, the sixth for a heet, and the seventh for a human or human child. The number seven in this sense suggests the accomplishment of the sacrifice and the appeasement of Moloch. Number seven as mapped in the Numogram belongs to the rotating sector of the Time Cyclicization where the nine sum two is 8, 1, 7, 2 and 5 + reign (See Fig. 25)¹

The number seven is or is only Shevah in Hebrew which is comprised of three vowelless Hebrew letters: shin, bet and nun whose Hebrew Gematria values are

Absolute value: *mispar hachrai* $3(0 + 2 + 70) = 372$ $(4 + 7 + 2 = 12 \div 3) = \text{shevah}$
 seven 7 or 360 = shin + 412 = bet + 13(= ayin) 902 $(9 \div 2 = 7)$
 shevah = seven: 7
 Ordinal value: *mispar sefuti* $(21 \text{ shin}) + 2 \text{ bet} + 16 \text{ ayin} = 39$ $(3 + 9 = 12 \div 3)$
 = seven 7

¹ **S** heva is the name of the planet Saturn, the planet of the earth, the planet of possession.

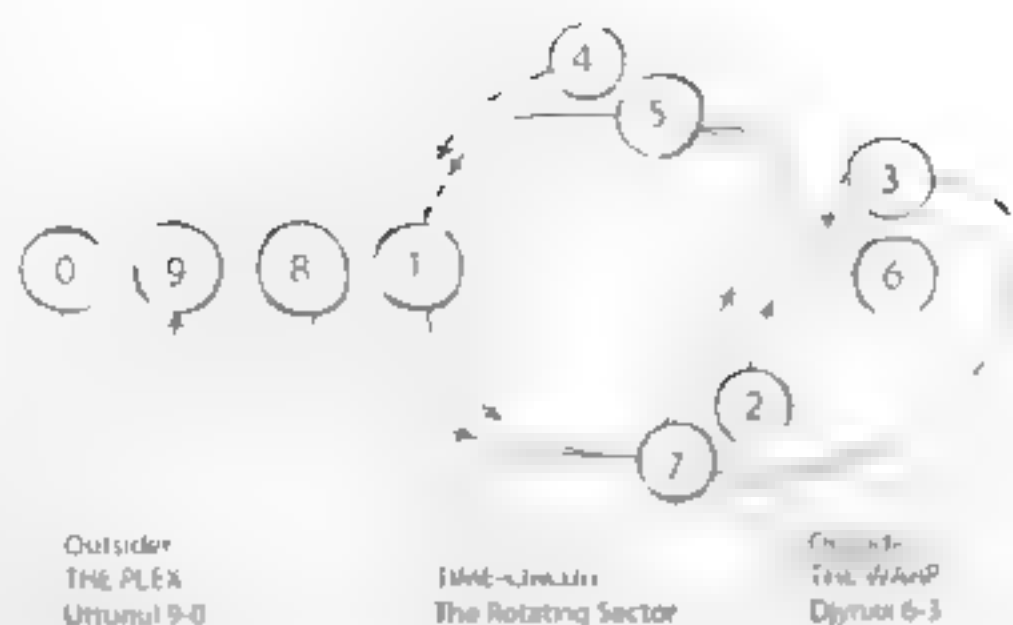


Fig. 25 The Numogram with its connections and directions

In both the original and the late version of traditional Qiblah, the number 7 is located at the Time Circuit of the Numogram, interconnects with the number 12, which is equivalently related to the number 3, $1+2=3$. Therefore when opened at its original Hebrew form, the number seven can be mapped according to the number three. Accordingly, the number 7 forms a name-crypt which links to the War Region of the Numogram or the Outsider, which is mapped to zone 3 (See Fig. 25). In the Numogram, zone 3 is the number 12, one of the number 3, and forms a name-crypt pair with the number 6. The internal twin 6-3 is a pair in the Numogram which is characterized by its proximity to the Time Circuit region. The other pole in the Numogram is 9-0, Moach which is associated with the number seven, therefore is linked to the one or number 3 in the Outsider zone in the Numogram.

As occasionally grasped by the Canaanites, Moach is a deity that opens a gate to the Outside which can be either the Sun, the Solar Eternal, or the Earth's metallic core, Ge Hinnom, the place down there. Yet since the place of entrance to Moach is a valley rather than the summit of a hill, Moach must be an obscure, hidden Sun god. If Moach is a false sun deity whose altar signifies chthonic depth rather than an elevated ground implying an ascent toward the Sun, then Moach cannot be fully reconciled with the solar outside. Accordingly, the Outsider that Moach links to is not the Sun but an Outsider residing within the Earth, down there. False sun gods are the messengers of the Earth's Insider, for them the sun is not above but below and buried and hence rotten and black.

Since Seven (seven) is composed of three vowelless Hebrew letters (nun, tet, ayin), it can also be pronounced as *shenith*, meaning completion and satisfaction. Hence, Moach or the Outsider is appeased when the seventh tablet is filled, the trading is completed or the gate to the Outside is unlocked. This opening or satisfaction in terms of the Outside is achieved when the warped axis between the place down there (Ge Hinnom, the lake of the

not vowels. These letters are *t* and *f* they correspond to the original letters in Pahlavi language

1	2	3	4	5
t	a	f	n	
n	a	f		
•	a	•	e	a
	a		•	a

TELLURO MAGNETIC CONSPIRACY TOWARDS THE SUN I THE CORE

The molten outer core of the Earth or Chthon has already been personified as a subject of Telluro magnetic agency in the book *The Holywood Conspiracy*. There, although ultimately the opportunity was squandered, Telluro magnetic wars with scenes of "frustration, confusion, and electric convulsive sky disorientation" in a "scrambled communication" and isolated bird. The Earth's core has stopped spinning and consequently the dynamo of all flows, electric and magnetic currents at the core have been brought to a standstill. The churning of the Earth's molten iron core, symbiotic with the rotation of the planet, creates the Earth's magnetosphere. The slowing of the core's rotation effectively forces the planet's electromagnetic bubble to collapse. The disruption of the electromagnetic shield exposes the Earth to planet devouring solar radiation which threaten to tear apart the atmosphere and annihilate the life on the planet. This collapse of the electromagnetic protection instigates the Telluro in Oregon in which monotheism has already overtaken a huge amount of American politics and a thoroughgoing creased onto biology. The collapse of the terrestrial shield, the movie *Resonance*, heralds the extinction of terrestrial possibilities for the surface biosphere and therefore plays a significant role in apocalyptic scenarios of monotheism. In this scenario, the paralysis of the Earth's core or the Insider gives monotheism an opportunity to unite with Solar Capitalism and the regenerating hegemony of the Sun in *The Rise and Fall of the Solar Empire*. Paradoxically, that only the power of the Earth's core is able to demand this totalitarian unity by demanding a terrestrial resurrection. The atomic elevator, Paradoxical, takes place on behalf of a system which

has been cracked, butchered and laid open by the Communist world which the Sun is another state with its repressive politics and economy.

The movie depicts the last human attempts to reach into the core and prevent the Earth from becoming one with the Sun (only through possession of Grodz's plan to travel into the core, an operation similar to the Russian Hot Drop Plan II) to reactivate the convective flow currents. When the project fails, the government decides to proceed to the next plan, Project West Ny or (EAST N for Earth Seismic Triggering Ntation) — a super-weapon generating massive earthquakes under enemy territories which is to be repurposed to give the earth's core one last electrical kick and bring back the earth's magnetic shield by reactivating the core in gross, a reality however, the collapse of the magnetic phase would merely cause a shift in the Earth's dipole, because even the upper layers of it now were all a effective shield against radiation. It is only the core and its electrical structures which cannot be compromised.

Warmachines need an abundant amount of matter to fuel their technological multiplicity and the tactical non-existence of matter in the Earth's core can boast such riches for feeding with energy with polygenetic nuclear-electromagnetic anomalies, cyberwarfare, and total schizophrenia.

Telluric intelligence does not merely run on or around dirt. A substantial part of it works with Chromium and rocks or metals. The core (Chromium) is a prohibitive xenocore. Consider the sound waves from a seismicity the Earth's heavy Richard M. Lee suggests that the center's vibrational components in the interior of the outer core is an outwardly not a simple tone, but a complex one, although topography shows a core. The metallic core is a vibratory phenomenon, a negative space, as a result of overloading and forming a broken up system as if the core is trying to "overload" the Earth's only rock to form an "extending" from within motion. A large asteroid may bring the Earth at an oblique angle, causing the entire tremor, a fact that further supports the fact that vast perturbations would take place. Such a meteoric impact would not only spread light in a direction, but also bring the outer core and consequently through the external magnetic field, even the planet's polarity, making it more complex and convoluted.

On the other hand, the core is packed with solid anomalies, where the outer core is constituted of intensive flows, the inner core also maintains its own type of dynamism, different with regard to the Earth's rotation, spinning significantly faster than the planet. The inner core appears to have a split personality with one hemisphere different from the other.

The question posed by the red insurgency is how such a rebel came to promulgate its politics inside the Earth, maintaining conspiracies towards the Sun and trapping cosmic peaks within the planetary sphere.

In *Defining the Ancient Persian*, Parsi opens a new period in country of the middle eastern mode of politics (aka politics) by rationalizing the Greek Revolution of Hydraglyph. The chapter immediately follows a section on the vowel letters and basic music. During his tenure at Tehran University, Parsi's reputation for graphy was legendary among the students, teachers and those attending his courses. The alienating students would try to distract him from his connection with the blackboard, but without success for Parsi continued to draw the curvature of letters and words, fitting with the flowing contours of Semitic and Arabic alphabets. Students among the other scholars that Parsi ought to teach barbaric music, an admiration of Parsi's singing and the accentuated pronunciation of Persian words with inflexible endings – as if he could not easily let a precious word escape his mouth – rather than writing it on the blackboard. In his created speeches, he usually started by saying "Tak" (that) from his stage, which looked like an exercise in perfecting the boy's goal going on to write with no reason – Semitic and Arabic letters on the blackboard before becoming immersed in a chaotic frenzy. For frequently referred to Semitic letters, phalots is the corruption and effects of middle eastern peculiarities. He referred to the graphy of the letters as the handwriting of the country or the animators of Trison.

To write with the cursive letters slowly with the M and E letters on it, to study the culture that is the various parts of the various people, to study the different music, to study the shape of writing, to read the various letters and the shape of the letters and the (H. Parsani)

One section in *Defining the Ancient Persian Empire* states that Hydrargyria is a Middle Eastern alphabet based on the vowels. The name of these alphabets is derived from the common etymology of the word "the" in the languages of the Middle East. The two words "the" and "the" are the two alphabets in the Middle East. These alphabets are the two letters of the word "the" in the Middle East and its sentence.

Among all names, I need to consider alphabets, or more precisely al-
phabets, which are the first reaching array of alphabets from Hebrew to
Phoenician, Arabic and Sanskrit language - one alphabet is the most ap-
propriate of - Applied by the Greeks and Romans to the letters to make a
special taxonomy to their writing, it is as the shape then process of
being defined or a letter represents their notations. It is Hydrax, yet
it is a copy of the Greek Hydrax, to the Greek Hydrax of the letter -
the present must be a letter of the Greek in the present, with the 1st

benemoths Typhon and Echidna – each capable of propagating different noises of the earth, and some forces of *Akthm*. The noises of Typhon and Echidna were of the volcano, surfaced holes, and underground rivers, hidden holes, of explosive consonants and hissing sounds. A phonetic constituent of the sibilant consonant, the hissing sound, is made by directing a jet of air through a narrow channel towards the sharp edge of the teeth (are punning with the serpent & resonance of Echidna).

Beyond an involvement with the flexuous qualities of Hydra (sinuosity, angle, curvature and curve). Hydraglyphs emphasize how the visual shape of consonants derives from vowels, and how such shapes express the non-linear, turbulent, maelstromity of such consonants. By this account, Hydraglyphs are the diagram of cacophonous and some aspects of middle-eastern consonant alphabets or abjads. The term 'snake writing', associated with the excessive curvature of letters, as in Arabic and Persian languages, is more than anything a deterministic approach to the sound of these consonants, which is a non-linear but continuous process of vocalization formed by different intonations, vibrations and forces employed in different phases of vocalization. Hydraglyphs or draconic letters of middle-eastern consonant alphabets are both in themselves and in themselves. Close observation of the letters of Persian, Hebrew, Arabic or Samaritan alphabets will reveal that they do, in an exploded view – as in individual letters, as the view of each letter after a controlled explosion in space – of a gesture, call the *Mouvement* – *Mouvement* – entanglement. To write with the letters is to engage in draconic, or worshipping of the ancient serpents. Hydraglyphs as letters of middle-eastern consonant alphabets are disentanglements – remaining with the hand coiled in the movement of dynamic complexities, they are written and characterized by gates and thresholds. The first element of a vocalization into middle-eastern calligraphy is to exert many different but continuous forces and pressures – not in the sense of a constant increase or decrease of forces – to various regions and each part of the letter in flowing manners. Such forces and flows are commonly emphasized as a series of movements including attack, undulation, slowing down, side-judging and concentrating. The application of a new force during the process of writing is usually accompanied by a twisting of the tip of the pen nib, a deviation from the already established path into a new twist, the letter is constituted of a thousand gates passing on to each other. Every twist constitutes a temple pyramid to a new region demanding new force, unforeseen developments, variations and dynamic surprises – Tiamaterialistic miracles of all kinds.

Classical Roman letters are shaped by applying nearly constant or invariable force on different parts of the letter, possesses an architectonic coherence between the different parts. Hydraglyphs however perpetuate them, reveal the continuous emergence and subsidence of forces passing

through different thresholds. Shape, in this sense, is defined by gradients (antechambers) rather than fixed boundaries (stump). The outcome of this fluctuation is a spiraling configuration or a coiling structure which characterizes middle eastern alphabets. In the majority of such middle eastern letters, a precise endpoint, a solid death, never occurs. The calligraphic letter is left loose to move freely as the shape concludes softly by never opening, but at the point that the letter is written. But is this the end of the monstrosity? Such immersion into a gradient of softness or decay, as opposed to the emphatic death of the Greco-Roman cast and molded letter, occurs in the vocalization of middle eastern vowelless alphabets. When the vocalization does not undergo death or complete termination, the definite end on the alphabet, as in the Greek and Roman languages, is followed by a gradual cessation, or to be exact, a softening rather than a topping. Death in writing and vocalization is followed by escape, mobility and freedom of vocalization, for middle eastern alphabets, however, it is decay that characterizes way through death, to ensure the continuation of softness.

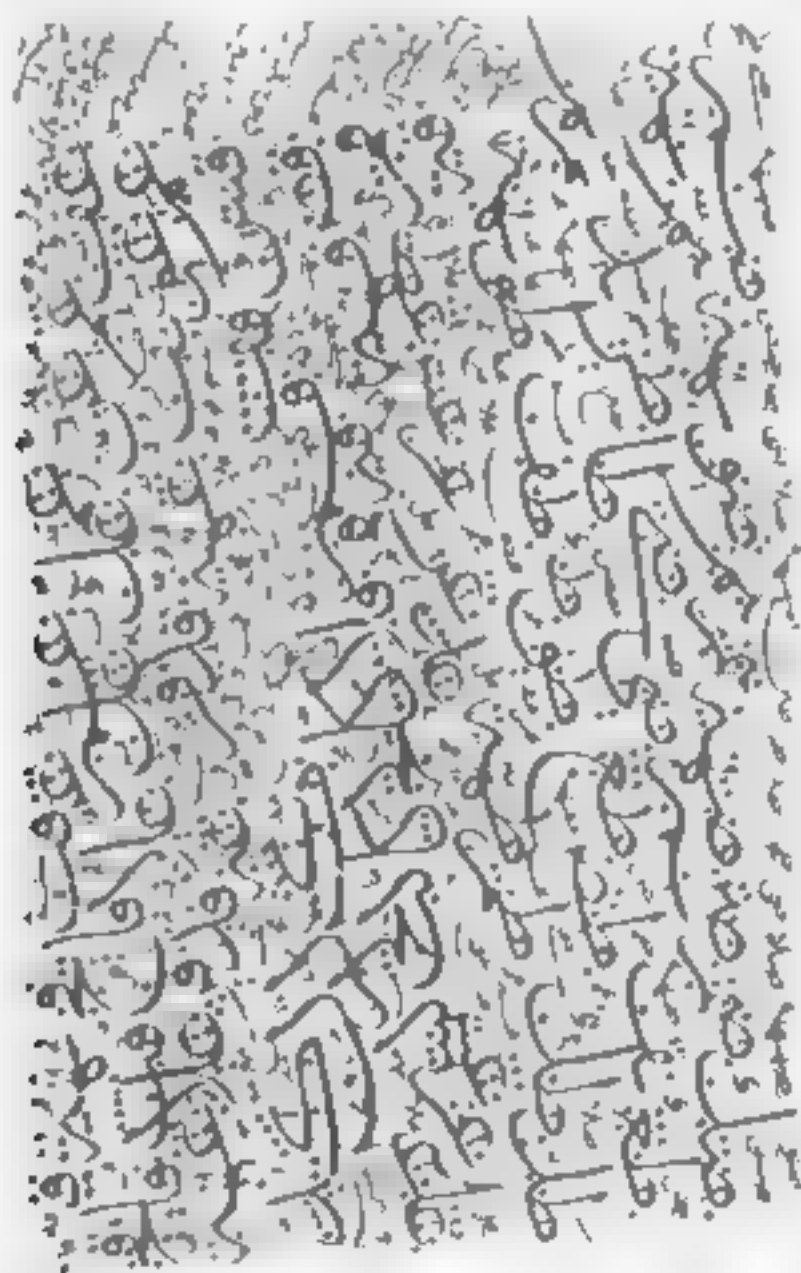


Fig. 27 A page of dense Arabic script. The verticality of the script, with one third of each letter twists, giving words the opportunity to become coils and entangled groupings.

MESOPOTAMIAN AXIS OF COMMUNICATION A NOTE

In one of his early essays entitled *On Mithraism: more Heat than Light* written before his book, Hamid Parsani calls Mithraism or the cult of Light the Mother of All Religions, from Asia to Africa and Europe. The essay itself bears the mark of Parsani's avidity for the Sun as an ancient object of religious idek enough to draw the scholar's attention. Although Parsani's inclination is more in favor of sun cults and solar empire, the article contains twist which explain the later catastrophic changes in his outlook, and his final rebellion against the Sun and approaches to the Middle East advocating communication with the Solar Empire. According to Parsani, only in light of Mithraism and its emergence in Mesopotamia do the obscure connections between the solar tides of the Sun and the ABYZINIA cartographies of the Middle East become lucid and graspable.

In Islam the word *Salat* صلاة is prayer, one of the five pillars of Islam from the verb infinitive *Salu* (سَلَّى) constituted of the letters Saad (س), Alif (ا), Lam (ل) 90), Lam (ل) 30) and Waw (و) 6, which is equal to *Salu* (سَلَّى) 126 = 9). Different names or verbs with different meanings can be derived from *Salu*. *Salat* originally means to crave for, to communicate and also between right in the middle – mostly used for the body and for the day i.e. midday. Before Islam, the desert nomads of Arabia were voracious worshippers of Allah along idols which were kept in Mecca. Kaaba contained 360 (1-6 = 9) idols led by Hubal and other famous idols included Lat, Uzza and Manat. Manat. However, Kaaba currently the House of Allah in Mecca actually belonged to

an unknown deity named Ash-Esh for whom there was a cult (or as some Arabic archeologists suggest, whose gods represented the names of Ash or Esh although there is uncertainty about the received belief that Ash or Esh is a name)

Sah was a rite of communication with Esh which took place in the middle of the day or according to presumption, Aahs, at the time when the Sun is positioned directly above the head in a uniform direction to the body, there is no evidence as to which meaning came first, at the middle or to communicate. In this rite and in this position, the Sun gave Man a burning perpendicular orientation to the curved surface, to the horizontality of the desert, the deserts of Arabia, especially Nafud and Rub al Khali, are almost flat with a minimum of sand dunes, or as it has been suggested, like a spear piercing the desert. In some times Sah was performed in a standing position, the face was kept horizontal with the eyes gazing nowhere, neither above nor below, and the communication could last for minutes. The rite could be fatal, the desert Sun usually burned its victims rapidly, inducing acute physiologic malfunctions, convulsions, headaches, nose bleeds, hemorrhages, and abrupt seizures. For centuries, it could be eternal. This type of ritual suggests that Ash or Esh is a Mesopotamian-Persian Sun God, responsible for the desert, and the human. It is about the desert to the Sun through the intermediating agency of humans who are destined to be immolated in order for the communication between the desert and the Sun to take place. From the Sun to the desert and from the desert to the Sun, the human is always located in the middle, completing the hermeneutic axis, and the responsibility for communication with the Sun which takes a dimension towards the Sun, by the time the Sun gods in middle eastern cultures, such as Baal and Moloch, never promote such an ascension. Such communication is impossible for the Sun rises in a tide for extinction before the ascension is completed, before the human can rise towards the Sun. Communication with the Outside is made possible only by mass-combustion, permanent visual impairment, and death, not by recovering fire, the later of the fate of heron, but by manifestation of Teuroconspiracies towards the Sun and incomplete burning. Zervan, Ahura Mazda, and Baal burn their offerings before accepting them, their offerings are the epic of ash or the poetry of vapor.

The ritual of Sah derives from older Zoroastrian rituals. Zervan Akarana, the Infinite Time, the Consuming Aeon, or Deus Armatus, God Ahim, as it was called in older times, is the most influential deity in the Middle East dating back to 7000 BC, and is probably the source of the majority of polytheistic gods as well as monotheistic Gods. Zervan was usually depicted as a four-winged lion-headed human-like creature with furious eyes and a mouth ready to tear flesh (on the old statue of Zervan discovered in Antioch, traces of red paint can be discerned on the teeth). Zervan's body was sometimes encircled by a coiled serpent (usually with seven coils corresponding to the cumulative order



Fig. 28. Zuccato. Angel.

1. Zur, the elder, an unfathomable time scale in terms of which there is no beginning and no end, a time scale denoting the in-between. Al-obazna and conflagration

1. Zur, torturing, devouring in modern Farsi by using the prefix A- to transform it into Azar meaning torment, hurting and woe (and Az). One should not forget that Zurvan and Az are personally as well as linked with each other, a role that later Ahriman plays by giving birth to Az or Jah, (Jah Jahka, Dab, Jéh, Az, the first and the ultimate vampire) is the recognition of that it is no longer made out of the self-sacrificial creation of Ahriman. The blood flowing from the wounds which Ahriman inflict on its own body in order to create Az, transformed into feminine menstruation. Az is the daughter of Ahriman, whose birth is not the result of creation but introspection, the destruction of self and the undoing of creation. As the one that cannot be satisfied, the unfulfillment of all tendencies. Az promises Ahriman: "All that exists will be devoured, even your own creation." A promise which finally awakes Ahriman from depressed slumber through convulsive waves of excitement. The self-consuming commitment of Ahriman is representative of the same endless process of devouring that Zurvan was to create what it creates by taking the creation and expelling it to the vampiristic abyss of Time. Recall that Zurvan is itself the abyss of Time. If creation is possible, it is because it is part of the sweeping destruction that Time imposes on everything that resides within it. Eternal creation and temporality to the laws of the time itself.

It cannot be denied that Zurvan is eternal, timeless, even Zurvante practices that integrate time and eternity, their boundaries (1) nighttime in-between (2) displacement in Time marked by the encounter with Arda Zurvan, a communication by the Sun and its becoming a part of what it communicates, not being the one who communicates, more precisely attacks the communication as a remote communicator. In Zurvante terms, there is no communicator as receiver, the communicator always that which is communicated, or to be exact, non-created. Following this thread, one can eventually reach an indisputable affinity between the Eloh worshipped by the Arabians and the Zurvan Akarana.

In Arabia, for communicating with the other deities, there was the site House of Ka'aba, the most significant building in Arabia, constructed as a Cube. As the most pure, the most pompously hospitable architecture and accommodating form, where everything is the ground for data. Since the cube represents order, Order of Paradise, perfect creation, stabilities and immutability. The square and the architectural power of cube can be contrasted with the three dots of communication, variability of both Zurvan and Dab, the Mother of Ahimination. The three dotted servers in of Iran, known as the Three Dots is the same as the same externally and internally of The Thing without Gender, the postulated site of the Mother East known as

Trison. After conquering Mecca, Mohammad destroyed the idols in Ka'aba; he declared that Ka'aba was in the possession of Allah alone, who resides outside of it. Salat was transformed into Namaz, the word salat (it is hard to pronounce or namaz). The original fatal standing position was divided into four distinct positions to harmonize the durability of communication with the survival of human beings: survivalist regulation by separating what is communicated from the communicator. (1) standing position (2) Ruk'at: standing while bowing, the upper body (3) Sujdah: sitting while bowing the upper body (4) sitting on feet.

ON THE NAME ALAH OR ELOHAI. ~~ELIYAHU~~ ELIYAHU. This name originally comes from the proto-Semitic Eloah, which is later transformed into the Aramaic word Eloha or Ooha, a word synonymously used for the tetragrammaton YHWH (is Eloah or Eloah). But the origin of this name returns to a time prior to the emergence of the name Yahweh.

In modern Farsi and Arabic, yah or Elah is still used. However, in the Quran, the name Eloah or Allah (note that it contains a single L or Lam) undergoes a structural metamorphosis which is highly innovative and exceptionally unusual. Allah or Eloah is morphologically transformed into Allah in Arabic and Farsi; the letter Ha (ح) which corresponds to the letter H in English cannot be attached to Lam and Aleph (sounded as La 'Y). When the letter Ha (ح) comes at the end of a word and after Aleph, as in the case of Allah or Eloah (الله), it cannot be attached to the letter Aleph, and instead is written as a separated letter. The word Allah, however, is an exception. The letter Ha (ح) is attached to Aleph (ا) and transforms it into a diacritic which is positioned above the letter Lam (ل). As the result of this transformation, the letter Lam must be pronounced with a double-stress and written twice (Allah), so the second Lam can be attached to the ending letter Ha (or H) in the written form. This double stress in pronunciation is called Tashdid " and is an Arabic diacritic. Consequently, the name is written as Allah. As the result of this uncommon attachment, the name Allah (الله) resembles a ~~glyph~~ glyph or a cipher rather than an Arabic word (see Fig. 30). The strange form of the word Allah may have been the ~~consequence~~ consequence for the art of Islamic calligraphy.



Fig. 30 The word Allah written in Farsi or Arabic script.

However, the English spelling of Allah is problematic, since a should be pronounced with a continuous sound, as indicated by the small dagger (a) above Tashdid, which in Arabic orthography gives a continuous aa sound to

the word. The accurate spelling of Alah in English is Alah
 Alah / Elah (ABJAD = 37) (AQ= 58)
 Aliah (ABJAD = 67) (AQ= 79)
 Allaah (ABJAD = 68) (AQ= 89)

Akkadite in Anglo sic Q balah or AQ 89 Dru,



Fig. 31 The Dru letterature

Quote from an anonymous Whitefriar Monastery: 'If Alah resides outside any house, even his own abode, then the Kabir is a terrible disastrous redundancy.'

If the monastic God resides chiefly outside of its own abode, it is a terrible externality, as opposed to the sameness of the gods like Marduk to example. In a sense, what is really that retarded public, being out of a retrograde, or the paralytic movement that we always turn? asks P. 1518.

Special thanks to Kh from the University of U.

EXCURSUS X (AZ AND DESTRUDO)

Father I shall devour you and the children are going to devour this is the birth cry of Az in Zoroastrian scriptures. Az is also the demon of bottomlessness. He does not surrender the human to the Sun, nor can he instantly consumed, but subjects him to new modes of openness which require making a treacherous pact with the Sun. Az positions the human outside of the solar economy of desire – whose inexorable direction is fatal dissolution, abortion and total erasure – in sinister ways. The Zervantes illustrated this non-solar frenzy of desire. He had dissociation from the Sun as a snake coiling around the sun and forming an anomalous and perverse pact with it. The relevant agitations of this pact or complicity are and come to the Sun's there only, earth has no stake. Its name is Az or devouring love. (Hamid Parsani)

The objective of anthropomorphic history and organic survivalism (the maternal syndrome in particular) is to imbricate it a point of reference. This anthropomorphic reference ultimately concludes and idealizes that data heads is well as giving a name to things. Desire has long been optimized by ritualized convergence of objective. Now destroy that target or point of reference and watch how it begins to feed itself, devour itself and human skin. Celine Dion, in her cinematic graphic work *Trouble Every Day* (2001) visualizes a transcendental nightmare of this xeno-excitation, desire for which both Man and the Sun are in tuncances. This is a very repeating the non-objective, the ideal desire of Az is not the Sun but intimate passion for the Sun. Such a pact with the sun through philia is far more dangerous than the impact of the Sun on the planetary sphere. To make a pact with the Sun, to love the Sun terrestrially is more than a mere act of oblation, it goes further in the direction of mess rather than that of death. Az takes the earth as its laboratory, the playground of its experiment – that is, it makes a pact with the Sun. On a planetary level, this pact with the Sun captures the annihilational ethos of the Sun, not as pure extinction, but as a primary telic and de traction. Destruo is a death whose core is terrestrial limitations and creativity as opposed to the Sun's purging ritualism. Once the pact between the Sun and the Earth is made, the Sun's obsessive compulsive disorder for pyrophilia is also reinvented on a terrestrial level according to earthly limitations and creativity. Yet the internal capitalism of the Sun cannot save its hegemony on earth, it cannot obliterate anymore or burn completely. Instead, imbued by terrestrial characteristics, the Sun's pyrophilia inflicts an incomplete burning, which is characterized by the non-composites and gradients it leaves behind. As a passion, Az or destrudo taps the pestilential creativity of the Sun and introduces it to terrestrial becoming, which know nothing of the ultimate Zero. Destruo, it urges inventive pacts with all the species from the Sun, most of them are conspicuous towards the Sun, it adverts the Sun's threat for annihilation. The nature of Az or Destruo is not

pression but the dismantling of the hegemony of the Sun ending the myth of the Solar Outside on behalf of the radical outside which is equally exterior to the Sun and the Earth.

According to Zurvanism, Az is against the Sun, inist for an abolition new her directions, corresponding with the de-grammatic manifestation of a sickening toward the Sun. This is the operating diagram of the heresy against the Sun and the cutting edge of its perversion, a strange double helix or draco-spiral. The helix, dyed with corkscrewing motions. In draco-spirals, Sun plays the role of an escalating irregularity ascending to extinction. But Az which operates through the planetary sphere, the plane of motions, operates in a diffusive and divergent way. The Sun provides the double helix or draco-spiral with a vertical propulsive movement mapped on an orienting axis that tend to a helix converging intensity towards Zero or after annihilation. However, since this vertical axis is a part of the helix, it synchronously intensifies the other helix or helical and Az operates against which must first neutralize, vortex a motion in order to transform the vertical or propulsive movement of the Sun into a corkscrewing motion. The divergent spiral or diffusive axis of Az produces destruction as a result of transforming the propulsive body of the Sun into a corkscrewing motion. That transformation from orientation or axality to diffusion or irregularity gives the Sun's consuming hegemony a new potency based not on convergence towards some terminus but on spiraling under total exhaustion in becoming of perversions, deviations and insurgent creativities.

Since relative motions always have different velocities, because their motions are not taken with respect to a coordinate system but only with respect to each other, the draco-spiral cannot consolidate a state of quietness or concession. It is always imperfect, always ready to cut into every type of block and instance of compaction, tearing them apart. In the helical machinery of the draco-spiral, every escalating movement (there belonging to the Sun) generates a de-escalating effect for itself, since the escalating movement is automatically shifted to a diffusive divergence on the other helix, the end. This is the catalytic destiny of all escalating movements, hegemonic functions and lines which try to consolidate a dominant head within the corkscrewing motion of the draco-spiral, whose coiling process denotes a progressive deterioration. Parsani notes that the Romans called this ABYZmal sentence (Az) with draco-spiralistic features (*drakon*) related associated with the absolute voracity (*vorax*) of the Sun but with the abyssal corner of insurrection and heretical innovations.

In one of his interviews, Hamid Parsani applies the same helical machinery known as draco-spiralism or voraxion to the interaction between Islam and Capitalism. The function of Az is replaced by the diffusive body of Islam and the solar thread of the hegemonic line is replaced by the propulsive and planetary hegemonic body of techno-capitalism. Through its petropolitical contamination of the global petro-capital economic systems, its reckless use of *Taapaya* or Islamic

UNCHARTED REGIONS
CATALYTIC SPACES

DECAY

According to articles published by middle eastern critics, the development of Parsan's writings on the Middle East throughout the year, can be read through three approach to three enigmas. These three middle eastern conundrums that result in Parsan's writings can be enumerated as follows: (1) the degeneration of the whole in the absence of complete release or destruction referred to as petrochemicals and (2) petrological reason (the 400 pages of petrological undercurrents referred to as Teflon culture) (3) the enigma of openness on all levels of economics, politics, religion, to mention a few. If the Middle East, for Parsan, is a sentient living entity that is a witness to the other three enigmas adding them to a greater extent with its each and every twist.

Squandering its way into ever more convoluted curls, the Middle East develops a life form of its own which by any standard must be admitted as a peculiarly middle eastern response to these three ancient enigmas. By casting creation as a life form binds words and concepts more efficiently than God.

Certainly the degeneration of Parsan's *Defining the Ancient Persian* — always not fully labeled by Parsan himself as *life motion* — had a name for this life form whose basis was not creation, creativity or perversion: Decay.

In his later writings, when carried the stigmata of tropical diaspora and only decay, Parsan changed the name of this non-middle eastern approach to binding and the perversion of creation from decay to undercover softness, a nomenclature shift more in tune with the three ancient enigmas as explicated in Parsan's later writings. In his discussion of the relation between petrochemical

and monotism in the Middle East. Parson hints at the reasons behind this name change. (How complex [Kore'zgar] is the mode of participation or complicity with the earth's narrations, and how organizes these narrations in a vigorous and lively manner. The mode of this vigorous and lively in the Middle East is decay or undercover softness. The undercover softness of the Middle East defers both the ultimate mode and the necrotic submission to death. The progressive softness of decay evades consolidation, but does not escape solidity; the cohesiveness of decay unfolds within solidity, presses from interior to outer surfaces. Through decay the solid entity is taken over neither by integration nor death, but by resolution. If contemporarily so, so economical and political formations in the Middle East effuse a rabid liveliness as well as the stench of corruption, it is because they have betrayed death by undergoing decay. In the end, even the greater disintegrations which the Middle East brings to the rest of the world through its populations, politics, regions and even its mere existence can be explained by the middle eastern approach to death, living and softness. A deliberate undertaking of decay is an autonomous building process — the undercover softness of decay.

Despite all the materials on decay or the middle eastern model of approaching death, Parson's later writings provide us with the role of decay in the socio-political bedrock of the Middle East can only be mapped out by applying a highly technical vocabulary. However, a pseudo-ideological adaptation (in effect, a full retardation) of Parson's discourse can be re-evaluated here.

Here, or in romantic approaches to decay take decomposition as a process of naturalization or return to nature — after disappearance and destruction, de-erance and rebirth. However the ultimate aim of such heroic views is politics, or economic domestication and expropriation, for decay cannot be explained as either formation or destruction. Decay is an artificializing process that is concentrated on the substratum of all modes of survival (beings). In other words, decay — unlike death — is not external to survival, for it perpetuates itself on the substratum of survival in order to indefinitely postpone death and anticipated appearance. In decay the Living survives by barring into other beings without losing its ontological character. In no way does decay wipe out or terminate, on the contrary it keeps alive. This is where the process of decay — by severing all the apparent connections — separates itself from the transgressive work of forces of termination, annihilation, tragedy and violence. Decay undermines death and destruction by bringing them to a place where there is no formative power. *Phasme* — pain and hence where formation defies both wholesome integrity and death or erasure. By degenerating all aspects of formation, decay undermines the very ground on which power is conducted, distributed and established. In the world of poromechanics, decay perforates the formation of power to bleed and by doing so prevents power from investing in the consolidation of its formation. Accordingly decay builds a world where power can only contribute to the degeneration of the formation into new

ending waste — all detected domains of beings. For this reason, decay neither brings power (*puissance* as in *la Vérité de Puissance*) to erasure and utter eradication ($p \rightarrow 0$ or $n \rightarrow 0$) without solid, nor provides power with a structural and Cartesian ground. The so-called corruption or decay of the Middle East is the result of an infinitely perforated ground of social, economic, and political formations which prevent power from being effectively utilized or efficiently pressed into service.

By undermining the ground upon which power can be effectuated and lines of destruction mobilized, decay misdirects — in the sense of a permanent derailing — the processes of terminality. If the social, economic and political definition of power is determined by its formation, and the formation itself is decided by its ground, then decay's (practical (non-anthropological) assault on the ground of power formations — effectuated as a concrete sabotage against the very definition of power

Decay can extract stiffness from despotism, political persistence from the abolition of all legitimate power. This is the arcane *modus vivendi* of undying middle eastern power systems, the effects of whose contagious poverty and tyranny upon the world are without any geographical restriction. In the absence of any solidated surface capable of effectively solidifying connecting, transporting, conserving and developing power formations, power conforms to nothing but a decomposition of the system. The deterioration of formative platforms leads to the dissolution of the line of command and the future of tactics, which requires formations for its dynamism and modes of conduct. But the collapse of command and tactics does not leave the decaying system or political entity defenceless or even parried, because such a collapse opens up a sinister paramilitary arena for which every activity or use of power turns into a protest strategy, a strategy without the line of command. The result of this paramilitary unfolding is the Middle East as havoc. To decay is to lose the distinction between soft and solid. In fact, one cannot tell the difference between irresistible softness and unyielding solidity when dealing with middle eastern states and systems of power. (Hamed Pouran, *Defacing the Ancient Persia*)

Decay can completely — in the sense of pragmatism and political consequence — erase the definition of power by positioning *p* (*Macht*) over the Zero without solid ($p \rightarrow 0$) a process delineated not by dissolving power but by keeping power alive within obscure hosts. An undead political machine — a modern system — reveals its true elements in its decay. The utilization of power in a decaying system is a necrotic experience. Decay mars power on virtual surfaces of zero, there to be rotten and reeked up, but above all, decay reveals death from the living without taking into the back transparency of death, while the advent of death heralds the end of any capacity for affording more. The extent of decay begins with the loss of such capacity. This progressive

death — which cannot eventuate — complete removal or total destruction — can only be tasted through decay and its differentiated mess.

Decay introduces power to the misadventures of matter. But it's entities as beings which narrate the adventures of decay as a cosmic odyssey between themselves. In decay, the limit and elements of objects are put to the test. A hyena is built out of a dog's corpse which in turn generates plants, small maggots within smaller worms within smaller worms within countless squirming bodies. The awakening of different species from a corrupting entity is inherent to decay. In an unsettling event in the German scholastic philosopher Henry of Hesse the Elder suggests that it is not clear whether all men are of the same species or not, and so too with dogs and horses. "[C]orpses which had been of the same species when living might differ in species from one another when corrupted. During decay, taxonomic indetermination and sheer equivocity blur the boundaries not only between different species but also between entities of the same species. When associated with decaying political systems, such obscurity suggests an ominous socio-political twist. To say that a decaying political system traverses and encompasses other political systems is damaging enough, but to add that any political system — whether developed or democratic — might be a differentiated generation of a decaying political system is an unfathomable insinuation.

In decay, every instance of dynamism or regeneration is dictated by the equilibrium difference between the hazards of death and living and death's nonparticipation. One is thrown by and with and living attendance of life, as exact extrema. Traversing the differentiating of the sort of decay beings are introduced to modes of survival which are not established on the economic domains of dying and living. These modes of survival or being are characterized by simultaneous envelopment and development. The decaying object or system folds back into its minimal body and meaning (as to a thing, more than nothing) and at the same time it folds into other beings which are differentiated from it through decay.

As a middle eastern political system folds into its reduced body and intestinal existence. Concurrently, as it decomposes it develops outward into unexpected systems and forms of politics. The corpse of a political system is in fact its actual body (communications), whose chemical potentials are limitless. (H. Parsani)

The envelopment and development of the decaying entity becomes an event which oscillates between the abstract folding to the minimum body and elements and the concrete differentiating to other actual beings. The cosmogenesis of decay is built between dimensions. Through decay, life and death multiply and putrefy each other to no end. In what could the end be for decay? There is no divergence for the system which falls into the economic confusion and absence of comparative ability (of either death or living).

induced by the process of decay: no salvation either through dying or through living. The decaying entity becomes a laboratory specimen which base necrophilia where death is infinitely deferred but progressively approached is germinated. Decay is a tropic process through which the object shrinks progressively toward zero without ever losing the lot of annihilation, complete dissolution into nihl. Infinite contraction or shrinkage of the decaying entity is equal to the evaporation of the qualities or attributes by which the object is transcendently grasped or accessed by the human — sensed, experienced, recognized, afforded and judged. Such evaporation of access points, or transcendental portals, folds the entity back to itself. As the object thus unfolds out in its own realm — although through the intervention and the aid of nothingness, whose proximity and remoteness are both infinite. For this reason, Parson poses a practical question which he expects to be answered in developing an ethics of decay: 'if a decaying political system eludes us in its effects, abstractly, concretely and existentially but does not completely perish, then how exactly can it be judged?'

The convoluted and pink space of decay — pink in the wake of the semantics of war and peace, of redness and whiteness and the contamination — evokes the logic of blindness — non human knowledge.

The first thing that one notices living in the Middle East — that decay shrouds its objects in an obscurity which processes of termination and growth equally find congruent. For middle eastern political culture, which scarcely takes the form of a blindness toward death, which is blind, is contrasted with being blinded by death. (H. Parson)

Lost in such an obscurity bit by bit, one is led here to mess, liquidation of borders, infinitesimal extinction, base necrophilia and fluent rot when mariners taste your mortality while erasing all routes to death.

Planting passance over zero is the mechanism of decay, planting over the unground from which sinister middle eastern system emerges without genesis. Decay buds without creation. Power requires a ground in order to turn into a formative power (power of law, the State, religion, etc.) and decay recapitulates the ground by which power is instrumentalized. But how does the rotting process or decay put the passance over zero so as to unground power? The answer lies in decay's differentiating delirium and its cancerous tiltitude towards *matron (cancer)*. Formation in general requires scales to maintain its consolidation and to support the process of regeneration or termination. On the one hand, decay is the differentiation of being (as attributed to an entity) into other beings; on the other hand, it is the metastasis of scales and dimensions through the act of decomposition or unfolding scales and dimensions inherent to the forms of new beings which emerge from the decaying entity. For a human corpse, there is no anthropomorphic scene — neither abstractly or concretely — but only different dimensions, scale and attributes attributed to

new forms and entities: scales of vermiculation (maggots), parasitic dimensions (fungi), aromatic latitudes (malodors) and the magnitude of the unknown. Although these scales are already present in the body, decay unfolds them with new rates of differentiation and irrespective of the body as a host of potentialities. Here, the machinery of decay overlaps with the mechanism of excessive scaling or fibro-proliferation. If scales are used in formative maintenance and in the perpetuation of integrity, they can also degenerate to material once the rate of proliferation or differentiation surpasses the capacity of the formation and its regenerating speed.

By proliferating scales and differentiating the latitudes of form, decay estranges itself from both nature and the natural, since it diverges from the great formlessness of nature that abhors the dimensions, standards, scales, metrons and measures from which systems, territories and assemblages are put together, fabricated and configured to function. The process of decay, in fact, develops its machinery precisely from that which nature abhors – that is to say, scales and dimensions, matrices and frameworks of power formations. However, decay's approach to dimensions and scales is the approach of a whole complex to the Whole – the degeneration of the containing whole and the incipitation of formation in regard to its range of differentiation or the ability to reform. Decay traverses the groups, dimensions, as foldable convolutions of solid and void, objects of infinite differentiation, to the point where measures or dimensions lose their capacity to scale or to determine formative regulations. This event, however, does not lead to the erasure of dimensions or measures – Decay degenerates dimensions by proliferating, forming into vermin, and convoluting them (vermiculation), tearing up everything, dimensions. This does not mean that decay undertakes the Will of Nature and the Unhinged Capital by violating dimensions and scales. Decay's movement toward scales suggests that decay unfolds through dimensions and formative scale, to eventually decondense into the unground of the wreckage of dimensionality or deterritorialized solid, that is, the corpse of solidity. There is far more to being dead than one can imagine, since if solid were inferior to the void and simply a symptom of it, then why wouldn't decay's infinite, brutal process eradicate solidity once and for all?

Immersed in the undercover softness of decay, dimensions and metrons deteriorate beneath the machinery of rot. Excessive dimensioning is the strategy of decay, just as solidity is its fuel. In decay, disintegration is a means for excessive dimensioning and proliferating scales, because disintegration is a territorial tactic to progressively breed more dimensions in the absence of any force of consolidation and utilization of them as a whole or a formation. A disintegrating entity is a vermiculate excretion of its former scales: it spawns more and more measures, micro-scales, metronomic cells, patches of solid, labyrinthine nexuses of dimensions, and wasteful dumps of scales. To this extent, to speak of local decay (as related to one object) is problematic, for decay works extensively to all scales and dimensions by which the local can be separated from the epidemic and the global.

My decay is not only mine but the decay of the whole world which is differentiated from me. The Middle East might be an obscure geo-political decay but the developed world too might in fact be said to be the decaying Middle East on an epigenetic and global scale. H. Parsani

The disintegration introduced to an object by softening processes — not a regular disintegration as of separation into component parts — fragments or constitutive atoms. Decay is a non fragmentary disintegration in which everything remains connected to the decaying entity. Continuity is preserved in the absence of disconnected dimensions in coherent measures. Consequently the disintegrative process of decay extends the logic of terminal softness, or goo) where continuity is the result of wretched bond and the impossibility of rejecting such bond. Integration too is impossible because of lines and dimensions of integration in the capacity of transformative powers. Decay creates a muted continuity in disintegration. What happens in decay is a drastic collapse in the depth of composition where the contrast between solid and void is radically reversed. The wretched bond between solid and void are in a binary opposition to the economy of effectivity and the stability of whole. Disintegration is a yield followed by the subversion of the capacity to determine the quantity and the quality of the incoming and the outgoing. For decay softening and disintegration coincide as formation is taken over by poromechanics. In poromechanical events, the hard exists through the soft. Decay's line of infiltration corresponds to that of chemistry from the inside to the outside, from hard and rigidly connected components to soft parts. Chemistry starts from within, but its existence is registered on the surface. Ontology is so to speak merely a superficial symptom of chemistry. Decay extends softness from the hard, making the hard a material factory for breeding a softness which again is anonymous, even to the form of its structure. The softness of decay is so to say a production of its irony.

Mineral chemistry supposes that any dissolution or break down of solid is a vitally safe process moving in the direction of a Return to nature, creation and the divine. According to the doctrine of Return, any instance of solidity will be safely delivered to its basic elements or origin during its dissolution. Such Return to the basic or original elements or matrix of existence is necessary for the horizon of purity — from ashes to ashes or dust to dust — which is the groundwork of the Divine's creative project and the proof of its correctness. During decay, however, this course of Return (creationist advent?), through which de-vice or salvation is expected, deviates to something fundamentally de-vised, a move external to the recycling utopia of the Divine. In Zoroastrianism and medieval chemistry the unrecoverable product of decay is dressed as tume or masma — GAS. Plastic spirit or gas de-veiates the ultimate inevitability of decay as an epidemic rather than a local phenomenon. It is no accident that the masma and the plague were frequently equated with each other. Among the names of the Flemish chemist Jan Baptista van Helmont

associates putrefaction with the aporia of mixed bodies. Spirit is an epidemic which ends the myth of the soul by taking it into the outer nights of existence.

Chemistry, chemistry begins with decay. Stripped before the mess agent that only one can follow, it is isn't our "a given" or? the question we heretofore have taken through the "eternal" because to decay, both false and false. But the "what is it?" in the sense of resistance toward decay? There is a yawning horror in this question.

EXCURSUS XI (LIFE MODELING)

Cut to pieces, sawed through the limbs, hacked into still unharmed members, amputated, scratched, furrowed by nails, noised with teeth, jagged with sharp edges of broken bones, cut unevenly along the lips, carving out the cheeks, shaving off all elevations on the body, trimming the feet and the hands by chopping off the toes and fingers, trussing the nose to hair bridge and the void, chunking out the face, clearing the face of disgusting redundancies, peeling out the entire body, subtracting eyelids from the face, then nose, lips and the face from the head, provoking the head to be a body cavity, opening slits randomly or carefully, grooming by mauling, scooping out the chin, sewing the skin with remaining fingers, turning the chest into a stash for furs, removing the abdomen, truncating the ears into bizarre shapes, perforating the ears with the teeth, rending the armpits, thinning out the neck, minimizing the flesh, reducing the body's substance to its gist, rounding the limbs up to the nearest outline, increasing the daily chop sounds, today ten thousand cuts, tomorrow more, etc. A La-Mayou. An man continues to butcher his body every day, now one hundred strokes, now into the wounds abnormally, so they eat the wounds, clearing the form, as excessive searing.

In the Avestan version, one of the ancient Persia, the word to create or give birth to is *magha*, the Alchemist's *magnum opus*. The word has similar meanings: creating, making, cooking, being, suddenly, trying, mingling and putting something together. An immortal deity or a cook. And isn't cooking the ultimate art of combining things, alchemy, inventing ingredients, sorcery, the alization and perpetuity of matter + its products? For cookery, materialism and its practices – attaching on to the cementropy of matter. Cooks are criminal alchemists with occult tendencies. Ashemogha (the false mag, deceiver, imposter, quack, messenger) of Anriman appears to Zahak, the king of Persia, as a cook who tents the vegetarian Zoroastrian cuisine with meat. As a culinary felon bent on defiling the Persian diet, Ashemogha executes his scheme by secretly adding small quantities of meat to his meals and over time increasing the quantity of meat. Then replacing it with human meat so as to get Zahak addicted. After ten years, Ashemogha finally comes up with a cuisine composed entirely of meat, to complete Zahak's initiation into the carnivorous realm. As Ashemogha, the cook, kisses Zahak's shoulders after his initiation (the Gift of Anriman), two giant worms or snakes grow out of the kiss marks. The pain of the growing worms can only be alleviated by feeding them with human brains of both sexes. The demonic is only attainable by becoming-chef – by returning to the culinary aspects of matter.

Parzani's *Defeating the Ancient Persia* traces a line between leprosy, creativity, pottery, Ahurman or Angel Mayon, populating minorities, creation and no-gene. In his one and only book, Parzani glorifies pottery thus: Pottery takes the path of 'native' evolution against Creation'. Ahurman cuts pieces

from his body in large quantities to create a legion out of those pieces to frogspawn Ahimanic creations: disciples, pests, people and trees out of his blood, serum and meat. Ahiman's self-cutting aims to mockingly imitate the self-sufficiency of the Divine creation of Anura Mazda's world by turning his own body into the butchery of creation. Yet even more fundamentally for Ahiman, creation through self-cutting is a politics for dismantling the monopoly of God or his brother Anura Mazda, who has already monopolized the world and its potentials through genes and his creationist campaign. For this reason, such a deliberate act of butchery modifies the politics of creation for purposes external to the political scheme to create to be a god. Rather than enacting the sovereignty of God through creation, Ahimanic creativity abandons the creativity inherent to biogenetism. Ahiman's extreme body art, scarification, is a praxis for differentiating decay and creativity from the established or the grounded universe without judging or transgressing it in a destructive approach. This is why Parsani frequently addresses middle-eastern artists and writers as the legion in an apparent reference to Ahimanic creativity.

Today is the part in the eastern creativity demonstration that middle-eastern writers and artists descend from Ahiman's revolutionary movement to squeeze it out of creation or the established order, to extract subversion from the health of that creation, and to reap creativity out of that subversion. All this without vergetely causing the established order to bleed to death, rather giving it enduring opportunities to survive and grow new forms of subversion, participation, minorities, revolutions, counter-revolutions, and bourgeois sciencies. — H. Parsani

Scarring exemplifies the vigilance of health. As health's watchdog, the healing process is in charge of sealing wounds and abstracting transgressions by squandering matter, time and energy on wounded regions; if scarring is the epitome of health, Ahiman primarily engenders its minorities and detrimental machines of monstrosity and insubordination out of the scarring process. By cutting a piece from himself and making a fiend out of that piece, Ahiman spawns his legion. The creation of each vermin, as well as the magnitude of its monstrosity, is registered as a scar on Ahiman's body. The more criminal the fiend, the more deformed and larger the wound is. Ahiman turns scarring into a malignant process — fibrosis — soft tissues over tissue, without hesitation or pause. Overproduction of collagen or type trophic scarring — either lumping above the wound or growing infinitely and indefinitely out of the boundaries of the wound — highlights a twist in the direction of the healing process. In excessive scarring, the healing process is channeled into a new territory where it effectuates the uncovering of decay instead of the shape of a successful containment — abuse instead of treatment, malignant overhealth instead of health. Through Ahimanic creativity, health becomes conscious to its own existence without being able to get rid of itself. In fact, it is the practitioners

of Ahri-man's creativity — the middle eastern legend — that he is to blame for nurturing all sorts of clandestine, in-correct and corrupt degeneration of the authority and the state

Be a conscious leper. More than a self-indulgent madman retreating to his Hansen's disease, Parsa's suggestion to middle eastern artists and writers hints at his political advocacy of Ahri-man's creativity. For once, however, selfishness and repulsive skin go hand in hand. The leper, as a religious object of suffering, is an engine of subversive creation or imper-creativity. Leprosy on the pottery insinuates the art of charming horror and agony. As the old and wars form over each other, over new wounds on old scars, they become progressively de-mythologized toward a status, throwing Ahri-man's body into a confusion in which he no longer can be traced or drawn between the created and the creator. Parsa's creative inability. Similar to Ahri-man's creativity manifested through the effectiveness of knots and scar tissues, Parsa develops an engaging creativity in the act of creation in which the created and the creator are merged and dissolved through insensitivity to each other. An insensitively which creates both as a mythos and ethics of creativity. The Divine treasure is creation and is constantly worried about the created to the point that in order to save the wholeness of creation, his wrath is often directed toward the creator. Lep-creativity on the other hand, requires a perpetual deconstruction and disruption of such a wholeness between the creator and its creation, a deep insensitivity toward the created and the creator.

If the creationist Divine — a potter who made the earth, wind, fire and water, by doing so he saved the seed of a future — that is the way to face Ahri-man writes creation on his body and creativity on his face. His insensitivity is the result of his self-modelling himself to be the center of the created and creativity as a together self-modelling is a yet another example of potter's creativity. Ahri-man as a voluntary leper depicts a writer, an artist, a body disfigured face is not a potter, but his body — a divine potter, where following the tradition of monotheism and the Divine's creation out of nothing with God's — a potter who is oblivious to his own work material — the earth, wind, fire and water — equally equals No God and water, sand, fire, wind, and a creation — a then pottery throws the offensive images of No God. A self — potter — God spreads godless materialism into the universe. Away from the divine love in which has taken the path of obsession, potter's creativity is equal both literary and as a middle eastern artist or writer — Parsa's creative — a potter — a writer of constant clay surgery.

POLYTICS

OPENNESS AND INSURGENCY

A GOOD MEAL THE SCHIZOTRATEGIC EDGE

In the mid-eighties, before succumbing to his petromanic nymphomania, Hamid Farsani re-addressed his book *Defining the Ancient Persia* as a radical strategic openness, which he casts as "the end and a beginning of the Middle East." Following his analyses of the Aynostic heretical and its relationship with the genealogy of monotheism, the book indeed can be read as a syncretic approach to a broad array of communications and modes of living in the Middle East, an openness with a political edge, as he emphasizes: "If openness is certainly not made for social dynamics or lifestyles instrumentalized within these societies. Openness is what turns the very body of the free world upside down throughout human history — of course, we assume that the free world has ever been more than a mere institution of a more tyrannical regime or religion." Farsani writes in his later notes on *Defining the Ancient Persia*: "The book had already been tagged by hostile critics as a maximalist and verbose treatise about everything except Persia, informed by every discipline except archeology, and hated by a few disciples as 'the obligatory reference book for traveling to the Middle East.' In any case, it is more than a misreading to take Farsani's *Defining the Ancient Persia* for a mere collection of phenomena, discoveries and theories. As Farsani himself confesses, his book pursues an awkward dissection of the conundrum of openness in the Middle East."

If the so-called despotic institution of the Middle East have survived liberalism and have grown stronger instead of being split into miserable pieces long ago, it is because openness can never be extracted from the inside of the system or through a mere voluntary or subjective desire for being open. Openness can never be commoditized by the 'free world' to ment on the 'free world')

According to his critics, Parsanian's reading of *Defining the Ancient Persian* aims to re-motivate its already faded topics on the current Tehran Lynching with the faded efficiency of a museum. Parsan's phrase "For Parsanian, however, this process of re-writing or re-interpretation, according to critics had the value of gathering the fragments of the enigma of openness."

It seems to me that so-called middle eastern literature more than anything else suggests a communication dynamics, and is an answer to the enigma of openness rather than being a contemporary orientalist, festy with a political or humanist edge

In the light of Parsan's references to the enigma of openness, the Hyperstition team decided to question and re-evaluate the early values of openness in relation to Deleuze and Guattari's politics of becoming. However, this time the reading was not conducted on wholly philosophical grounds but rather against a new background, that of the mess-hysteria of Parsan's works – a textual sketch from which to try to extract a philosophical abyss. In this way, Parsan's works could be humanized out new edges and meanings.

In *Defining the Ancient Persian*, Parsanian's history is an experimental research process in designing and establishing modes of openness to the outside. Openness is not a timidity to look at the affairs of humans, but rather the affairs of the outside – everything that is the human, even the human's own body. But openness is not only associated with human history. Parsanian argues that the Earth is the arch-puppeteer and occult manipulator of planetary events, has a far more sophisticated openness of its own. If the human is the subject of openness or the one who opens himself to his outside, then the Earth is the more out-subject of human openness. Undoubtedly, human openness is all of twists. This includes social openness, gender communications, and openness between populations and governments of the contemporary world, whether cultural or political. Parsanian shows that human openness has a strategy and twisted spirit for which every communication is a tactic and every openness is a strategy to be unfolded. If this is the case, then the Earth must enjoy a womb-dark and an ocean-deep scheme – a not-conspiracy – in its openness and communications with both organisms and its so-called outside. It is difficult to study the politics, culture and economy of the world without questioning the sides and concerns regarding the richness of openness. Middle eastern studies

would be impossible without the question of openness. An ———— Sartre ———— in her comments on *Defining the Orient Period* (1993).

Openness comes from the Outside, not the other way around. Nietzschean affirmation was never intended to support being ———— and even to be about openness itself. It was an invocation of the outside in its exteriority to the human, and even to the human experience, which makes desecration (opening to the outside). Radical openness has nothing to do with the closure of a subject. It is a matter of terminating all traces of passivity and grotesque domestication that exist in so-called intermediary human openness. The blade of radical openness thrusts to butcher economic openness. If any openness is introduced on the affordability of both the subject and its environment. The target of radical openness is not closure but economic openness. Radical openness reveals a non-economic and political ground based on being open.

Affirmation does not attain openness to the world but must nonetheless progressively through the grotesque domestications of economic openness. On the first eve of its operation, affirmation advocates being open to be an anthropomorphic and regulated mode of openness. It advocates being more affordable, more economically open and more purposeful. Affirmation is intimately involved with the manipulation of the boundaries of a territory where machinery is based on transforming openness into an instance of territory, thereby turning economic openness into a survival economy. Economically, one is not about how much one can be open to the outside, but about how far one can afford the outside. Therefore, openness in this sense is not only tied to survival. The survival economy in the same vein of the question of human testations of communication is the pre-emptive survival strategy, in all its forms guarantees survival.

Economical openness is a risk-taking maneuver, making communication with the Outside. Yet for such openness, the outside is not the total environment which has already been afforded as that which does not fundamentally challenge either the survival of the subject or its environment. So that being open is but the ultimate tactic of affordance employed by the subject at the boundary with the outside. For economic openness, the order of the boundary must be visible. The boundary is not a filtering sphere or confinement but a force dynamic boundary (with an ambiguous nominal drive) at a horizon seeking to accommodate everything through its expanding dynamics rather than sedimentation. Affordance presents itself as a pre-programmed openness, particularly on the inevitably secured plane of being open, as opposed to being opened. On the plane of being open to organic survival can always interfere appropriate the flow of xenosignals, economize participations or if necessary cut the communication below it is too late.

Being open, even political and cautious, supports the survival economy as an economic and socially appropriated sphere of capacity for affordability, an

economy bent on upholding survival at all costs, even though the necrocracy at death. Economical openness – that is, being open to – appropriates the reciprocity between the subjective and the objective sides of openness. While the subject of the economic openness, namely the fact of the statement ‘I am open to’, the objective of the openness is what ‘being open to’ aims at. Economical openness is constantly maintained by these two poles which must afford each other. For an entity, the act of opening to its environment is only possible if the environment has already afforded the entity within its environment range, and if the entity itself is able to accommodate part of the environment within its capacity. The capacity of the entity is directly influenced by the subjective survival of the entity. For the economically secured economy, openness represents the afford ability and the survival capacity of its subjects, not the act of opening itself.

Economical openness afford ance does not refer to either the restricted or restricting afford ability of one or multiple systems, but to the whole reciprocal horizon in which both the subjective and the objective sides of economical openness must survive and undergo a dynamic but economical participation. Afford ance does not work on a causal or an undirectional line – from the subject of openness to its objective or vice versa. If a economy is effective, Afford ance makes a horizon of economically secured openness which accommodates both sides, a box dynamically synchronous to each other. Correspondingly, openness – dynamically determined by the survival of both subjective and objective sides – is a mutual living process, rather than survival. The evolution of political afford ance cannot be subjectively or objectively dismantled, though it is able to be eliminated mutually in regard to its subjective and objective poles. Afford ance is basically mesopole, meaning that it always comes in between. Participation, becoming, acts of tactics and communication must all be placed in the mesosphere of afford ance and its survival machineries.

‘I am open to you’ can be rephrased as ‘I have the capacity to bear your investment or I afford you’. This conservative voice is not associated with will or intention, but with the inevitability of afford ance as a mesopole bond, and with the survival economy and the lack of capacity. If you exceed the capacity by which you can be afforded, you will be asked, coerced and closed open. Despite its dedication to survival, economic afford ance desire for the monopoly of survival and the authoritarian rule of the boundary. The plane of being open to has never been purely associated with participation and regression. Such is the irony of liberalism and anthropomorphism.

However, while affirmation is tactically nurtured by afford ance, it is also a stealth strategy – to call and to bring forth the Economic Openness, whose evolution is necessarily engaged in the abolition of economical or human openness. As far as survival is concerned, radical openness always brings with it false participation, confirmation and hidden cynicism, the horror of the

outside emerging from within as an autonomous xeno-chemical. Insider and from without as the unmasterable Outsider. In any case, radical openness is internally connected to unreported danger. It affords access to the new park extension between subjective and objective limits of communication; the outside is defined by the exteriority of function rather than distant affirmation or contrary strategies. This is because epistemic openness is inherent to the reflection of the outside and the suspension of its influence. In a political twist, economic openness craves for self-type, multiple closures such as Jeweling and accommodating systems of a kind which are internally integrated with subsistence and the survival economy. *It takes life to conform to the economy and the conspiratorial ethos of affordances for which every tactic is another line of expansion to afford more radical economic requires strategic decisions of subversion from within.* Therefore, Radical openness, therefore, subverts the logic of capacity from within. Frequently referred to as a cross-national, kennings, summations, xeno-calls, and tagged strategic approaches afford radical openness as a tactical call, gas mask address with the metacognitive wisdom of a scape. Openness is negation is radical but very from within and without. If the intention of its function is to bottom out is to examine the binary hierarchy as a tactical, definite direction, then the totality of openness does not cut and slice merely or penetrate at all, only performing the work of strategic butchers open to a direction in correspondence with its strategic plane of activity. Openness is that said to find its way into the fact that where 'to live' is a systematic redundancy, hence the Outside in the radical extremity is everywhere, it only need to be exposed to rush on and enter the knowledge of economic representations of reality. Openness is what needs strategy to work. Openness is not the anthropomorphism to be over, it is the being opened even initiated by the act of cutting itself. To be butchered, initiated, cracked and driven into the economic function of subject to the radical act of opening. Accordingly, this function is camouflaged strategy, a vehicle for cutting through the fence and the very revealing path is the radical butchery (a radical xeno-call).

To become open or to experience the chemistry of openness is not possible through opening yourself, a desire associated with boundary capacity and survival economy which covers both you and your environment. But it can be affirmed by entangling yourself within a strategic alignment with the outside, becoming a lure for the exterior force. Radical openness can be evoked by becoming more of, to get for the outside. In order to be opened by the outside rather than being economically open to the system's environment, one must reduce the exterior forces of the outside. You can erect yourself as a solid and massive volume, tightening boundaries around yourself, securing your horizon, keeping yourself off from any vulnerability, immersing yourself deeper into your human hygiene and becoming vigilant against outsiders. Through this excessive internalization, closure and survival vigilance, one becomes in ideal prey for the radical outside and its forces.

The Middle East is marching toward problematic dynamics and the bigotry of monotheistic dogmatism—either through its governing policies and modes or through its social and cultural dynamics—is in fact a systematic progress toward a radical openness. The plane of being opened lies at the other side of openness, next to strategic closure, opposed to the free world and to the global politics to understand this. M. Parsani

For example, such a systematic march toward the most radical form of closure is equal to a monitoring and strategically attracting a force, a plague, a xenophobic culture for subversion and disease against all minority systems and structures, a more basic and more structured. Epidemic openness, however, is a cryptic event in the form of both being opening and being opened at the same time. When you start warping, butchering openness cuts you open, the only question that could be asked is, where does it start from? It turns you into a transparent, a new meat, a new food for a new earth.

A Closed Middle East: The latter effect is result of Dying the Mother of Abominations were the first. I doubt reaching their destiny ten directly within the body of monotheism, to discover that when it comes to darkness, we must think strategically. To enter the Life Satan, Dying, one must reinvent everything. In reality, Engagement with the Life Satan must be conducted through a strategic communication that is to say not by affirming positively through faith or certainty, but by strategically turning ourselves into masks, acting as a decoy to camouflage the effort on the other side. Unlike the revolts of western heterodoxy, the cult of Liquid did not take diploacy and rationality as its heterodoxy or Satanite count. They announced the Life Satan by undertaking a process of self-cannibalization and by becoming excessively obsessive with their lives and wealth. By doing so, they decided to manifest insanity from the very orthodoxy of heterodoxy and dogma.

In order to surrender yourself to the reality of Life Satan, the epidemic openness, you must try to partly visualize the defects, attend to the obvious hygienic causes, develop a quest for a solid foundation, develop a gradual settlement both physically and mentally. You must justify to make A Closed Mexico out of yourself for the Life Satan and to await. As an insider to the outside, you should make a decoy out of yourself. In this way, the Life Satan is strategically lured to lead you to share, giving a new direction to openness. Even though openness is exterior to interior and capacity it ravages the recesses and detested territories. Far from a democratic result, it presents death as an escape, one becomes an underground to all deficiencies, fears, and intensities within the Life Satan pours into systems and organizations, an underground where openness can only be outlined as a series of reactions. If in terms of the radical outside, closure of any system or subject is impossible, then the act of opening is nothing but the effectuation of this impossibility for the system. For the same reason, effectuation or imposition of openness is always catastrophically unpleasant.

According to Akht Yakt, and the cult of Dru, the Mother of Abominations (call it the blade of openness or xeno-tempest) always lands on those who live, and we must live in the most organizational and survivalist aspect of this process to attain such a catastrophic intensity of the Outside. In the depths of openness, the polytics of A Good Meal celebrates the irony of conservatism. Every thing you drop in your pocket accumulates more excitations for the Lich King or the threat of butchery as we must count. In the wake of this pain and count, all monothetic excitations reveal the morbid test vas of A-Good-Meal polytics?

Make yourself a fresh meal obelisk mono thus the world tree and the body of the depot, but how is it possible to dress yourself as a new food, an ultimate bait for the openness emerging to consume the meal? It hunge insinuates the concrete confusion between the object of desire and the destruction of this object voracity suggests the obliteration of it that satiates the senses. Epidemic openness devours and butchers with such voracity that openness loses all its signifying and qualitative aspects. Wide open, open minded, broadly open and open world as the subjectively affirmed modes of openness are rendered obsolete. Such spatial organization, testicles of openness resist the logic of economical subjectivity, where the axioms of liberal common sense. Radical openness cannot be captured as a wide open which fits the economic paradigm of the survival economy or the advocates of capacity. It means to be devoured open, alienation being firm to shreds, cracked and laid open it suggest a strategic participation, a communion or active communication with a future but very expensive. Epidemic openness undermines capacity not by dismantling it, negative participation, but by a subjective participation with capacity that does it into being cracked from within. Capacity is sovereignty and is opened necessarily by following the logic of its affordability.

HP Lovecraft frequently resorted to populating a heavily fetishized character or world with extraterrestrial forces. These impressive consistent alien forces into his work and the horror they pervades them. In his Cthulhu Mythos, his drawing room is populated on a cosmic plane with a prokaryotic alien population, the Old One, Cthulhu, as the avatar of absolute exteriority. Throughout the mythos, it becomes apparent that communication with the outside, even if oriented by capacity, harbors a certain inevitability in regard to the communicator. This inevitable destiny entails the transformation of human civilizations into a butchery of outside forces. Outside ness however does not require unique forces in order to develop its lines of openness. In other words, outsiders are themselves the orphans of cosmic alienage and the alien outside. Regardless of the existence of outsiders and the causal interrelations between them, exteriority is an act which essentially precedes its effects and is indifferent to their ontological position. The very function of outside ness is manifested as the imposition of exteriority on everything, from human to the Old One. The act of outside ness is the imposition of exteriority

s effectuated as the blade of openness that equally cuts humans and the Old Ones open. The more closed the subject, the more brutally it is cut open. The task or the destiny of outsiders is to violently render humans open, yet they too are expendable puppets of cosmic alienage.

In Lovecraft's Cthulhu Mythos, the outsider enforces the exteriority of the Outside. Yet since this exterior cannot register itself other than by violating boundaries and the order of the system, it is doubly characterized as an immeasurably absurd apathy toward all subtle human systems. On the anthropomorphic level, this absurdity is distilled into brute sadism. This is why the Lovecraftian outsider is not hostile to the alien, for before everything it is the act of outsidering imposed by the exteriority of cosmic alienage or the radical outside. Such an act cannot be separated from its sheer reality and concrete presence. For these reasons, the excessive paranoia in Lovecraft's stories cannot easily be condemned or dismissed. However, are the consequences of Lovecraft's paranoia completely in alignment with his racial orientation? To answer this question the genealogical undercurrents between such xenophobic paranoia and racism should be exhumed and reevaluated.

The strategic aspects of this racial paranoia are of a put unknown to western occultist or alchemical societies, yet Zoroastrianism is the genealogy of non-nihilistic "graves" that can last long time and count the degree of survival in a paradigm. The ancient Persian cults of Dru who studied Zoroastrianism realized that radical openness can be triggered only through strategic communication with the outsiders of the Outside. Reaching out to the outside is a post-act that the meets away and perhaps not even almost immediately. Therefore, journeys to the outside are semantically suspended to termination. For this reason, the act of reaching out and the act of guaranteeing the continuity of the journey must be devised.

For the modernist turn of the 20th century, the solution was to engineer a third route, a strategic opening, as many experts put it, characterized by its support for entrance and exit to the outside and by possessing a beneficent parasitic dimension. While few would dare for the outsider's view, enough a guiding system is needed to give desire an operative cutting edge. As formulated by Druite cults, the strategic route to the outside is a twisting path, not a matter of the empirical outpicty of tactic and strategy, rather than on a more daring dynamism of a tendency to reach that would become. Since no nation or of nations is strong enough to tolerate the gaze of the outside, this realization that only support survival had made it to develop a type of ultra-entrance necessary for interacting with epidemic openness and its intensive narratives. That or Correspondingly, the focus of reaching outside or moving in the other side should not be mapped as moving towards a destination oriented tactic. In Druite politics, arrival is equal to calling here (summoning), creating a lure or attraction for the outside, rather than traveling toward the outside which debets bring characterized as

destination. For cuts of Druf, the destination is not the other side but this here and us: our human territory must become the destination of outsiders, not the other way around. The sorcerous function for turning the destination (centered journey) inside out is loosely defined as the xenocidal turning the subject into an insider, the intensive operative of horror from within.

In both Drufite and Lovecraftian politics of radical exteriority (panic, survival, or strategic endurance) is maintained by an excessive paranoia that cannot be distinguished from a schizophrenic delirium. For such a paranoid is saturated by parasitic survivalism and persistence in its own integrity—the course of activity coincides with that of schizo singularity. Paranoia in the Cthulhu Mythos and in Drufite-infected Zoroastrianism manifests itself as a sophisticated hygiene Complex associated with the demented Aryanist obsession with purity and the destruction of the other in. The paranoid paranoia in which the destruction of purity overlaps with the emergence, zone of the outside is called a *schizotraty* (1), both for Lovecraft and the Aryanist purity must be jeopardized by an excessive paranoia that because only the extreme, and egoism, closure can attack the forces of the Outside and all of its decisions, a *convergence* in the form of radical openness—that is being butchered and cracked open. For the cuts fully developed this *schizotraty* (one through) the fusion of Aryanist purity with Zoroastrian monotheism. The Zoroastrian heroes (such as Akhtsoan) discovered the immense potential of schizotraty for xenocidal subversion and sabotage. As a sorcerous one, *schizotraty* opens the entire monotheistic culture to a *schizotraty* openness as a *schizotraty* (one through) works. As the nervous system of Lovecraftian strategy (paranoia, openness) identified as being laid, cracked, butchered open, the *schizotraty* (one through) participation with the Outside in terms of the xenocidal and *schizotraty* (one through) the non-bisectable outside emerges as the xenocidal and *schizotraty* (one through) (1).

To reach the schizotraty (one through) openness, one must not be in paranoia and hygiene Complex (over the top). Schizotraty involves developing the subversive logic inherent to overreach and the capacity oriented facet of paranoia. The Drufite cuts perceived schizotraty both as a new feeding and as a feeding ritual for Druf and its radical exteriority of the Lovecraft the outside is indifferent to human intention, schizotraty (one through) the *schizotraty* (one through) participation with exteriority is always apathetic toward the subjective (puts of paranoia and its contents) in a nutshell, schizotraty knows no paranoia. Schizotraty denotes a strategic schizophrenia which operates covertly, as in paranoia on behalf of the Outside. Therefore, the ambitions of schizotraty are radically exterior to the xenophobic intentions of paranoia.

Openness, as the scimitar blade of the outside, seeks out minutes (zones of closure) then in the middle eastern ethic this imperative to increase the external desire of the Outside by becoming what the other fears the most (H. Parsani)

The opening edge of the Outer domain only be sharpened by the bluntness of the subjective will for openness. Radical openness is attained by so it is eating the eye of exposure toward the outside. The degree of exposure is overlapped with the degree of closure or the shutting of any enthrallism for escape flight, at the except tendency of becoming open to — or being open lies in the direction of an escape flight from a gravity of some sort — imitations, systems, etc. — the descent or catadromic correspond to subterranean engagements with reality externally where the outside emerges from within. To put it differently in a half truth, by the flight from gravity is replaced by a descent or dive into the subterranean realm, affirmation of what lies beyond is supported by the affirmation of what exists within. Radical openness is the going to butchery rather than openness is a becoming. It is the flight or cat flight for which a transcendence is experienced by traversing the ground on a deeply recessive eye. Cat flight is not a line of escape from gravity but an act of manipulation that aims to pass through gravity and the ground, as to access the substratum. To reach the substratum, the laws of gravity must be complied with and the edge of the ground must be turned. It is the route taken both by humans and by the waters of the outside. The way gods take their voyages to the earthly ground to be gods is to turn to dead gods. The cat flight is not but a upon the escape from gravity and hence a submissal to its resistance for flight is a catadromic movement that feet down the chemistry of the ground and is potent as flight is not and pro hacula as pro grounds. Dead gods come to open to eat and devour to make the necessary mess entangled both by the immensity of the outside and by catadromic reductions. The atrocity of the mess is proportional to the tenacity of the butchering openness, the greater the openness, the messier it gets. The Dead God is a god who has taken an aviator or who has taken to the *genna* the word for a minor god. The word *aviator*, which denotes the reality of catadromic communication in terms of descent and ascent, suggests that the catadromic voyage of the dead god is a catadromic openness and an openness to death. The word *aviator* is translated as a catadromic death mask or a flight for the Sanket descent, *aviator*. Correspondingly the catadromic function is connected to the catadromic death — darkness or *catadromic* — a catadromic with gods and gods no more to be but mates, into dead gods. The catadromic god is a catadromic and he opened to reveal and be revealed. Every instance of the catadromic activity or activity on the human plane of existence is a catadromic activity. However to a sense that such devastations are directed away at humanity — pro anthropocentrism and not a sense of death. The City of God will be asked.

The dead god is not a dead, abandoned or doomed god but a god with its ultimate weapon of catastrophic devastation. A god is coming to eat to make of the earth's relative ground a direct passage to openness, the dead god mortifies itself by affirming the earthly ground within which it is buried. If the act of descent is associated with dead gods, identified as the secularization of the divine's body (departing from the divine sovereignty) the death

god itself is by no means a secular entity. In the process of descending, the dead god rediscovers its supposedly secular corpus as a nest entry but over-saturated communion with the sacred. Through descent, the god commits a crime at once secular and sacred: it opens itself by eating and infecting the human, and opens the human by turning itself into a corpse. The necrotized carcass of god is a more palpable manifestation of its body: a cold meat which is chewed, scavenged and touched by everything on the earth, then exhumed for live-making, a necrophilic mess. When it comes to communication with humans, the god can expose itself by putting its corpse at the disposal of humans. Nothing is more beneficial to gods than the necrotization of their own body: for them, the cosmogenesis of deity preempts the more than divinity.

It is not the case that in god's desire to allow themselves to be killed, they are being killed by another human or themselves, with the only purpose being to their future development. Extinction is a human trait they find necessary to the completion of their efforts. When corpses are created, they are not created in order to be destroyed, but to be human, that is, in the abstract realm of the diversity. After all, corpses are not dead, they are alive, and indeterminate (H. Parsani)

In this then the movie directed by E. E. is Merhaba. God chooses to be a corpse in order to be a protagonist. He puts his himself open with a straight razor cutting into his back and while entering a king twisting, coming, conversing as his hands spread out into the world. In the definition of his own death, for the first time God steps onto the platform of black matter where the chemistry of existence is not felt or in even – the world has its origins in matter. In the Merhaba, God chooses to be a corpse in order to be a protagonist. The respectability of God's corpse with the butchery of his body and the bath of the universe from his corpse. After God is exposed as a corpse, a naked woman in the heat of the desert was naked, touching her act with the camera being a part of God's corpse. She gives birth to Mutant Dead God, a law of the culture every model of a naked human body. Mutant Dead God is committed to the act of openness as an act of balance between God, the cold God and Mutant together, it is the fruit of such openness. The Mutant Dead God is the only suggestion that God and his security could come up with in regard to the enigma of openness. For masculinity and God's sovereign divinity, femininity and necrotized God are exterior. Yet the act of radical opening does not transform the exterior into the former. In other words, in radical openness, neither God nor femininity is reduced to their exterior, which are dead God and femininity. Rather than transforming one to another, openness like the both sides – the abstract and its exterior – and makes them bleed into something else which is not fully exterior to both. The act of openness and its avatars are not different towards the subject, yet at the same time, the avatars of openness are even more elusive in terms of what is perceived by the subject as the outside.

The radical outside is beyond all external environments within which the subject can latch on to. Through the act of openness, God's ultimately lacked openness is a mere dead god, but as a radical dead god, a handful of flesh atop a mass in the guise of walking agency - god - postmortem attempt to organize his own creation. Having taken the phallus eroding journey of becoming woman, masculinity in the same way is not replaced by femininity but transmogrified into a mutilated and necrotized former self. He mutates into It, a dummy organism which cannot refer to any agent whatsoever. If the becoming-woman of masculinity is impossible in a strict sense, such impossibility has a shape, a type which eliminates a nonhuman otherness.

It negates the patient's solution masculinity discovered to undermine his law and its reality, just to take the flight of becoming woman. The act of becoming woman is not femininity and is a polemical gesture, not a never power, the cause of which they are never necessary, verified by the act itself, that the journey of becoming woman leads to a new twist for man. Though for masculinity becoming woman registers itself as an impossibility whose extremity of factuality is not a possibility, it is a coincidence with the content of masculinity rather than being a constitutive opposition to the idea of masculinity. Becoming woman is not a political act concerning masculinity without a regard to male projects. Becoming woman is a reality, the one does the capacity of coming to the whole and integrated body. The possibility or possibility of movement or action requires the plane of being open to a forcing force, not to pass the object but radical openness is opposed to all resistance and capacity is not possible, because a consequence of impossibility. Though becoming woman of masculinity is supported by It. He can only then the journey of becoming woman by becoming It, not towards It, towards self are derived from It, supposed to be actual. The divergence from becoming woman is to be excluded by the sheer incompatibility between the economic openness to becoming woman and being open, by the journey of becoming woman. What if the former becoming woman can indeed be attended as an economic mode of existence, for the latter it concludes with the outside which can never be possible. A radical openness, the outside is impossible in terms of attachment, it is not as an act of opening. Radical outside tones, does not communicate with the system in the sense of an alien contact, for its extremity is so, a system that the possibility of such communication is only present about as a violent act of openness. In the same way, for masculinity becoming woman is not a destination, but an act which enters the presence of masculinity is to direct the material of being and openness. It is in nearness brought about through being opened by the journey of becoming woman, not through the economic openness of being open to becoming woman.

Both god and masculinity discover their openness on the coded bodies and god is It. For them, the act of openness is always accompanied by

1 necrophilic mess which enters their being, entering into their necrotized former selves. That is to say, openness happens through intimacy with the cold in *Beckett*. Mutant Dead God is born out of such necrophilic contact or descent into the realm of germinal death. If Odysseus' journeys or expeditions for becoming open to the world do not work on the outer surface of the earth, his descent or *katabasis* to his underworld is to and by the dead. The dynamic vector for being opened might be katabatic, but its medium is surely communion with the dead or the site of *Nekyia*. Odysseus' ascension to the outer surface is not a return to the economical openness of his superficial journeys but the continuation of his descent, for every ascent is the sublimation of descent. To ascend and to descend are both like acts of opening, perpetuated from within, hence the intertwining of solid and void, the object and its outside.

Mutant dead god is not only a section for being opened but also a collective system for forcing open, entering the Mother of Abominations, the mother of becoming. Can such an immense femininity becoming woman is not only impossible for masculinity but also highly destructive and irreversibly suicidal. Masculinity can only thrive femininity by becoming *It*, a cold waste dripping from the *It* of the muscles of male bodies which is not necessarily feminine. As a parallel to the act of openness, God undertakes becoming dead, and either by descending to the earth (e.g. *Avatāra*) or by self-slaying. The self-slaying of God is expressed in terms of immolation or *nivāhita* to speak with sacrificialness. Through self-immolation, God turns himself into a good meal for the human, the earth and the outside. For God, becoming neither eventuated through a religious adventuring even to that of a person's secularization by opening oneself to the human. For this reason, for both of God, it seems to be a secular or a religious event. For philosophy, however, the death of God is either perceived as a religious or a secular event, without attending to care for both parties, God and human. It is a closure event which can easily be sequestered from other primary events. Therefore, philosophy's death of God is more of a spiritual or a staged event than a collective event with confirmative potential for everyone. The Death of God is a contagious event, is founded through the threat of descent, the ground and subterranean potencies. It brings forth a line of openness that slashes through the god, the human and the earth.

If the Dead God is a God beyond judgment, then mutant dead god is the new, imminent threat, a good meal for the Outside, *Ambrosia*, or the food of god is prepared from a kitchen with ashes tottering on heat snuffed away and the floor smeared in the mess left behind by butchery. A Good Meal is a butchery, is a guardmandized in the abettor of openness. Beings dust the road to the underground through which the god is buried and then exhumed, *exhumation* only comes in the imperceptible recesses of butchery, a faceless love.

settled on the Iran plateau were exceptionally flexible in regard to their environment. Flexibility was the central element of the circumstantial politics of the Aryans, both for survival and for keeping their genetic purity intact, the two most crucial objectives which led them to migrate and spread along a long path from Asia to Europe. It was not, in fact, their drive for power that constrained the Aryans to be open to new people — especially the original populations of the regions they occupied — but fear of their doom: monomania for racial perfection, of purity and monoprostatic hygiene. The Aryan obsession for excellence had to be pursued by any means possible, even by selective and controlled inclusion of other populations. For the Aryans everything took place at the edge of survival and purity — a purity which had to be maintained through constant, as in carefully appropriated and regulated openness, a flexible but ever so restricted and economical openness whose limits are mapped by affordance and dynamic capacity — in short to you as long as I can afford you and what you bring for me.

The most effective way to survive and to save the purging purity of the race — to live or perished — was to be in with the crowd. This was the Aryan stratagem. However, it proved to be a fatal misadventure for the Aryans who settled on the Iran plateau. They made themselves open to the scissorous population of the plateau for whom everything was external to survival. For this population, unlike the Aryans, openness was effectuated as the exteriorization of life to survival, as externalization of survival from within. When you open the door for someone, anyone, to come in, and once they enter they knock doors of their own. Following the Aryan stratagem, Cyrus I, 550–530 B.C. would be the to explain the Persians' Empire with no reason of race except for the fact that the Persians made war to the, related the outbreak of this new self-extermination — you conquer Babylon, Babylonia and Egypt and many other territories, one after another, attracted them to this strange empire whose growth was exponential. This new empire tried to assimilate the waves of Asia, Africa and Europe by the single formula of intra conflict followed by peace with the enemy — after conquering them — and — by believing in their hearts, by affirming their request to be free in the name of Aryans. The people living on the Iran plateau before the Aryans arrived were adept at externalization and microcosm. For them, life was not survival nor was survival justified with everlasting death. Survival was not a relational process to justify one's existence, nor a pomorphic escape out of which — this new flexibility — Death unfolds through the process of living, or survival from the outset to the end, as a predestined need or to redeem. Survival presupposes death from the beginning, so called actual death is merely the eventuation of the real death or the impossibility of survival — affording the exteriority of life. The nature of living, or survival, is where death not only becomes a terminus event but a propulsive and constituting power which starts to work even before one begins to live, death becomes the die that defines life. The ethos of survival is not a mere necessity for the so-called crowd of the people Aryan Iran plateau.

survival was not supposed to hold death back as long as possible but to feed the Outside. For them, survival and the scrabbling with to survive were sorcerous rituals to feed the Outside, to feed what is external to so-called to survive, an occult practice for feeding the avatars of the Outside, living was itself a feeding project, and survival in general was a strategy, the most pragmatic policies for engaging the Outside. They believed that survival fed an unthinkable Agglomeration, an ultimate outsider which their Zoroastrian descendants called Druj. The longer you endure, the more you feed the Outside (interlocking with the outside on the practical strategy). In the Avestan language of ancient Persia, Druj — from a Sanskrit root — meant backening, the chaotic aspects of falsity, fraud and strategy. The creation of Druj is a communion with this openness, then developed the pragmatics of a new survival system practically and religiously conscious of its own repression and the externality of life.

As adept sorcerers, these pre-Aryan crowds early grasped their unique commonality with the Aryan. An orientation with survival and prolonging the process of living. While for the indigenous population of the Iranian plateau, living was an ultimate sacrificial meal, prolonged in order to appease the outside, for the Aryan, it was a guarantee for maintaining the purity of their race. Because of such commonality, the Aryan newcomers were eagerly greeted by the indigenous people of the Iran Plateau. In fact, the Aryan population to partly combine with the already indigenous peoples was a perfect carrier for the sorcerous experiments of these indigenous crowds whose orientation was commencing with the Outside. To them, the Aryan presented a guaranteed vector for dispatching their Outside-oriented experiments into the future, developing their unnoticed, early publicly and popularly. From the moment they discovered this strategic commonality, the indigenous crowd of the Iran Plateau initiated a surveillance even to the region of Aryan, supplying their benefits, fortifying their edge and contributing to their system. They penetrated the highest ranks of the Aryan, the order of the magi, or the Great Teachers. As the magi, they were responsible for strategizing the purity and prolonging the survival of the race. Only from that moment could the countless crowds be referred to as the Z crowd, a chattering monstrosity whose first possessed voices, the Zoroastrian germ cell of monotheism. Having always been here, with us now and waiting on the other side, the Z crowd maps the subtle emergence of the outside from the inside. Yet in this case, the voice does not suggest inner sanctuaries but that which was already here, the primordial outsider, around which the system was concretized. The inside is the impossibility of economical openness or closure from the outset. As the magi, the Z crowd contended the linear link between the inside and the outside by contrasting the immaculate inside of Aryanistic Zoroastrianism with the foul outside and its threats. The region of Zoroaster against the cult of Zuhak, the fiendish outlander, yet Zoroastrianism itself was already pregnant with a resident outlander, the Z crowd itself. For the magi, the contrast between interiority and exteriority was merely a gradation between interiorive exteriority of within

and the extensive exteriority of without. The Z-crowd can only be decoded as a chattering river from and to the end of darkness. It is an acherontic stream moving from the sorcerous carophony of the Z-crowd before the Aryans to their droning and thus nauseable whispers from within Zoroastrianism and finally to their buzzing nose coming from the other side. Monotheism is the *noxa* of the Z-crowd, a population with a thousand teeth and chatters, being always here from the beginning and awaiting us at the end.

It is true that Aryanistic self-concealation always reaches epic proportions only because of a morbid form of emptiness. Yet ironically the Aryans can only continually claim one empty certainty for themselves: they have always been the most resistant host for the Z-crowd and their atrocious experiments in regard to the outside. It was the task of the Aryanistic vector as a carrier to continue on until the specimen reached its omega phase of development, diffusing through everything established on the Aryans' belief systems and eventually bursting open from the inside.

As the ovum of monotheism, Zoroastrianism became a vehicle for the shattered Aryanism of the *ring-patriarch*. Now it was the task of monotheism to disseminate the Outside-oriented experiments and rituals of the sorcerer's crowds. The mission of monotheism was to face with primary events in order to systematically transform everything into a sacrifice-meal for the Outside. Just the problem with the Outside is that the more you feed it, the more it asks for. The beginning of monotheism in the Middle East was merely a reaction to this associated with the other side, writes Paganin in another chapter. He explains that monotheism's insistence on hope bridges human survival to the hunger of the Outside or the Life Satan. "The postulates of anthropomorphic hope as an element of existence and its continuation belongs to the human as well as to the outside. Hope reinforces and prolongs survival, but it would be absolute necessity to consider that hope is the exclusive property of humans. Because 'what is hoped for' or the object of hope as something currently external to the human is also reciprocally connected to hope. For survival depends on what is external to it or what it does not have, but what is external to survival, what is hoped for by survival? It is the continuation of survival and persistence of life. In short, if the continuation of survival is hoped for, then the prolongation of survival must be exterior to the current condition of survival. That is to say, the persistence of life does not inherently belong to the living being itself, but to the Outside and its hunger to feed on the survival of the living being. The Life Satan conveys hope as a direct path towards itself by making hope the most reliable guarantee for simultaneously fueling human survival and quenching its own hunger. Hope in this sense guarantees the feeding of the human to the Outside and the hunting of human survival from the other side.

As the Z-crowd camouflaged themselves within the Aryans, Zoroastrian belief system, they became the overenthusiastic exhorters of Zoroastrianism.

They started to strengthen and intensify the passion of the Aryans and their monotheistic religion for survival, leading them to conduct a more restricted closure and a more economical openness. While for the Aryans, openness practically meant being open to (or open to you, as long as I afford you) for the Z-crowd, radical openness was equal to being carried by. The politics of radical openness exports survival not as a deterrent but as a parasitic agency which can indeed be cracked, cracked and laid open from the outside. Each moment of survival can be a summoning ritual, the invocation of the butchering lines of openness. Unlike that of the openness being open for the plane of openness — being opened by — is peaked externally to human subjectivity and survival. Yet for openness, the externality brings about the possibility of strategic participation with subjectivity and survival — the more closed you are the more intensely you will be carried. For the Z-crowd, rigorous closure or formally economic openness — being carried — was the most attractive prey for the butchering lines of openness. Rapturous openness catches the antitopographic security network from the Outside as a cutting, abominable butchering lines of open openness — being carried — cracked, laid open. The never-ending process of opening — being carried — and laid open is the condition for all through survival, an act of survival that always leads to the systems of butchery and the extermination of the butchering lines of openness.

One cannot be radically open to the outside since the nature of such openness is bound to create a difference and appropriation which inevitably created by limits, directed to violence and the logic of difference. The curse of survival goes beyond identification and orientation. Nevertheless, one can be used to the outside, even to be cracked open from the outside. The Vendidad, the Zoroastrian book of anti-demon laws or laws against Demons, is the purest example of the aforementioned strategy — systematic closure for invoking radical openness. The fact that the Vendidad is more than mythical and essential code reflects to the fact that it is the book of moral, social, and practical laws for all activities in everyday life. As a moral code, tome Parsa, the Vendidad is more concerned to ward off demons of emptiness, aberration, and failure. The book enunciates the way of living by which one can not only ward off risks of closure and sanitation but also turn the entire course of life into a systematic program for contributing to closure and reopening to manifestations which might threaten this closure. In the Vendidad, the course of living or life is characterized by its constant battle, contact with demons or avatars of the Outside. Every similarly practice and act of closure is simultaneously characterized by its effectivity against at least one demon, by invoking nodes of demons as the consequence of contributing to sanitation and closure. The Aryan deity of the Vendidad only serves to undermine the fact for eternity.

Vendidad is not just a demon paragon and a strategy code to be for common man struggling with the outside as an immanently by other book written in

human history. One can always remember the methods for fighting off demons, but it is almost impossible to remember the names of all the numerous demons in Vendidad. Every sanitary practice, every protection against the outside harbors a legion of demons. One always wonders whether Vendidad is on the side of the Zoroastrian monotheists, or whether it is propaganda for demons. (Hamid Parsian, *Defending the Ancient Persian*,

If Lovecraft's stories, and the Cthulhu mythos in particular, are shockingly identical to Vendidad's demon paranoia, it is because they both harbor a strategic line coming directly from the infected Aryanistic germ cell of monothicism. They narrate the original and ongoing sabotage mobilized by monothicism. For both Vendidad and Cthulhu mythos, closure and the Aryanistic telosism with purity can only continue to exist under the burden of radical openness.

As an intensively populated vector, the Z-crowd has grown, taking all monothistic populations to the Outside through a systematic march towards paranoid closure and the amplification of the survival economy (surviving at all costs). At the end of this journey, which only makes sense in terms of closure, butchering lines of openness await. The radical plane of openness is being opened is neither pleasant for the anthropomorphic survival economy nor for a human communication reliant on affordability and capacity.

The omega degree of survival (or surviving at all cost) always points towards the Outside and its avatars as an irresistible attraction. Survivalism has always been a feeding ritual to invite and stimulate the voracity of the Outside for consuming all manifestations of closure. Every instance of survival in closure suggests an act of predation from the Outside, a being hunted, devoured, accelerated, and opened. The butchershop of openness is but the closure, not on other's openness, if the mere act of survival provokes the hunger of the Outside. Then the omega degree of survival is an effective participation with the voracity of the Outside or the Life-Sation: it does not merely contribute to the feeding ritual, but funds the festivities. In which case, the question is: Does the ancient fetishist paranoia that Lovecraft vividly diagrams in his stories have only one side, that associated with artless paranoia and racism? Or does it have another edge whose dominant function is that of cutting itself over, reorienting itself as an ultimate poetics for communicating with the Outside — schizostrategy's two-edged blade?

We have sworn to infect the germ cell of monothicism, therefore...

EXCURSUS XII (THE HERETICAL HOLYCAUST)

Another samzdat discovered in Manabao Kurdistan (Ap 110, 2 x 5) the following text is the translation of the original Fars samzdat:

Shan'a?™

—You already have it

When Islam begins to breed its minorities, giving birth to itself through civilisations meet what they call the Apocalypse, this is the time when the Faith can no longer bear any religion even the religion of its own body.

By declaring that Islam is the conclusion of monotheism, the most refined of religions, one does not really need an ideal destiny for it. Islam's declaration of its perfection and finally turn the very prophetic promises of monotheistic religion in regard to its victory and triumph in the future against themselves. Islam, the most perfect of the religions. Such a dictum does indeed break down a general one and for all monotheistic religions that date from the past as well as the coming goal of the future. Such an emphatic finality then prevents of religion from being a religion of hope. Let us then perfect it: "I am what you promised."

Before the body of Shan'a, no religion can be lowered to the material level by submission to Islam, even if it is given a very high rank. Christianity for instance, Islam deliberately made that religion of the past, but to the ultimate victim coming from a religion that has been a victim of the oppression. For non-Muslims, the new religion of the victor is the religion that they face. Shana from the other side of the world and religious conversion, that is to say not through religious union by trying to convert but through the basic principles of humanity and by the ethical and moral basis of the victimhood being which the body of Shan'a has been asked. This is the tale of emancipators, the saviors of the oppressed, Islam who are directed by Shana. It is not the number of growing Muslims that counts anymore, but rather the populations, powers and civilisations bewitched by the presence of the victim and immersed in Shana through the ethical foundation of emancipation rather than by converting to Islam by declaring the Shahada. This is what we exalt as the Islamic subterfuge created by Islamisation to be the most and the most perfect religion, the essence of creativity and of the new in this world that anyone could imagine, but the path of strategy is such a complex and divergent way. When Islam conceived the whole commandment of man, the man forever transformed, the revelation of the vision of itself to the ovum of positions and a heretical holycaust. Surpassing all other religions, annulling them and being the culmination of monotheism, Islam becomes the solitary host of all the religions that it cuts from the future, from this and breaks. Now, in the presence of Islam, the ultimate religion, all beliefs that could be religions by themselves have to submit to the path of Shana and continue their existence as non-Islamic beliefs.

schisms, religions, sub orders and heresies, all populating, breeding, breathing within sam. Their breath animates the *hula*** of Islam, and each breath of Islam spreads their infection. Hatching the egg was not easy, but finally we have it. Real Islam cannot be separated from apostasy, heresies cannot be extracted from the foundation of sam. If you want to have your own religion, Islam is the best place to start.

say

The Codex of Yatu ***

Amordad 1383

(Translated from Persian by H R P)

Translators Note

* The original word in the text is *Maan*, an Arabic word meaning "a village and tribe", but the prominent Quranic reference to the word emphasizes its eschatological rather than its tribal or tribalistic connotations.

** The original word in the Farsi text is *hula*, meaning "hoariness" in Modern Farsi, but in Islamic philosophy it has the discussion of *Asma'i Huda'iq* for example, as in Greek cosmology it delineates the primary matter (the synthesis of the four elements: Water and Earth) prior to its differentiation into its matter of form and soul. Since in the text it occurs together with the word "animation", the translator is forced to use the word *hula* to keep the original ambiguity intact.

*** Remarks on the original Farsi text (posted in Mirdad, 1 Jan. April 2005).

The linguistic structure of the original Farsi text is highly inconsistent to the extent that it is almost certain to have been written by more than one author.

1. The original text was not written by a Kurdish writer, for the reason that cannot be a good Kurdish summary of what a Farsi speaker would say about the rights of the Kurds. It is as vehemently defensive for the favoring of the Arabic language over Farsi. The historical culture of many Kurds and the Kurds is deeply connected to Azerbaijan, and Kurdish nationalism. The result is a very mixed language, simply a great mixture of Iraqi Kurds. One should not forget that Hezbollah is a Kurdish Kurd and Elchah Mehdi is a Kurd who led the Kurdish government and armed forces to fight the emergency in Iran's Kurdistan during the Kurdistan war (1960-1963 AD). More than fourteen words in this text are obviously Arabic, while they have the commonly used equivalent in Farsi. The text is not a literary copy, it is a *shahmash* (a letter or message to ever put in mind).

Kurdistan for any national party, for it lacks the elements of typical Kurdish shabnamehs: the resistance towards central government or joining a political party.

2. The punctuation and syntactic structure of the original text are not consistent with the syntactic structures of Farsi. Yet the rhythmic flow of the (presumably original) text conforms to the Farsi language. This rhythmic flow usually cannot be found in texts translated to Farsi from another language. One way to explain this contradiction is to assume that this text was initially written in Farsi, translated into another language and then translated back into Farsi. The textual arrangements of the text bear a vague resemblance to the syntactical structures of scriptural Pahlavi language (of ancient Persia) with occasionally a Sistan (of Sistan and Baluchistan in Iran) accent.

3. Despite the excessive usage of Arabic words, the date mentioned at the end of the text is the old variant of its current form in Farsi language – *Amordad* instead of *Mordad*, the sixth month of the Persian calendar. Although both words are connected Farsi, *Amordad* is a word mainly used by Parsi writers who insist on purging Farsi language of all Arabic words and reviving the Farsi language connected to the late Pahlavi language of ancient Persia. Note that the letter P does not exist in the Arabic alphabet and that therefore the word Parsi or the term Parsi writer indicates a departure from the Arabic language or the Arabic modifications of Persian language (as in the case of the word Farsi, where the initial letter P has been replaced by the letter F).

The most morbid type of paranoia does not contribute to what is commonly known as survival or the ethos of vitalism: it has nothing to do with living or survival. Radical paranoia is not characterized by its purgatory programs and its concern for integrity but by its utter detachment from the outside as an environmental horizon. Radical paranoia entails total seclusion, not from a particular domain (such as a community, a social regime, etc.) but from the outside in general, the environment which imposes vitalism on the living being and makes survival inescapable. To be part of the environment (viz. the economical outside) is to survive. Communication with the outside as an environment is possible only through vitalism. For this reason, openness to the outside — affordable openness that is — constitutes the fundament of vitalism, and vitalism presents living as paranoia. But what is living as paranoia? It is the imposition of survival upon openness. Living as paranoia suggests that the outside can be afforded and that one must be open in order to survive, and vice versa. The possibility of living life as radical exteriority bespeaks of living and survival as paranoia. Yet such paranoia is not consistent with its anticipated telos, which is the safeguarding of survival. The anticipated telos of the paranoia of living as paranoia is defined by its attempt to slave off life as that which is radically exterior and that which cannot be possessed by living or captured by vitality. Therefore, the paranoia of living or survival is characterized by its duplicity in regard to its vitality: a condition that paradoxically must necessarily secure existence from the exteriority of life and repress life or the source of its vitality. In other words, duplicity exterior to the living being and fundamentally detrimental to its vitality. To put it succinctly, the duplicity of living as paranoia is defined by the imposition of economical openness and closure toward life.

Radical paranoia takes the nature of this duplicity to the extreme: it terminates the telos of economical openness and hence strictly positions itself against survival and the general paranoia of living. Radical paranoia emphasizes a departure from the idea of being open to the outside. Closed and folded in upon itself, radical paranoia is a speculative line of schizophrenia that no longer believes in openness to the outside: since for the living being the outside is merely a vitalistic environment. Therefore, radical paranoia marks a withdrawal from the dynamic vigor of vitalism through a detachment of itself from the economical outside (the environment) for and by which survival becomes possible. Such a detachment from the environment reclaims the radical exteriority of the outside for survival and for openness. Consequently, radical paranoia reforges survival as that which can no longer the correlation between the paranoia of living (survival) and economical openness, and therefore end its own repression in regard to the unaffordable outside. In radical paranoia, survival is no longer a fundamentally beneficial symptom of affordability and economical openness, but an event which is subjected to its vitalistic ambitions.

Large multi-national quarantines for epidemics – of 1918 influenza, bubonic plague, cholera – with thousands of humans inside – isolate this departure from the outside. The contagious bodies and aggravated life do – massively alienated in quarantine – of isolated people exhibit the twisted destiny of survival once it is forced to break apart from the openness, voluntary or not, the repercussions of such seclusion and detachment – except the subversion of vitalism by the act of survival itself. In departing from its life-supporting environment and in isolation, survival is aggravated by a hot, willed, to recover itself. Yet dispossessed of its supportive environment, the economy outside – in conforming to its vitalistic intention, survival exhausts itself and becomes an emblem of affirmation of the mortality of the being lived. In this sense, the separation of survival from openness offers survival the opportunity to act strategically on behalf of radical exteriority and its eternally impossibility.

Throughout his entire oeuvre, Kundera indicates that the traces of such a separation between survival and the openness of detachment from the world be outside an easy to form in the idea of monothestic desolation in the Arya – the frenzy for purity. It is the strategic mutation of truth – survival in the absence of openness that make the utilization of monothesism and its Aryaistic economic desire – a myth. There is a name for such, but there is something wrong with the name, which is frequently associated with monothestic purity and Aryaistic purity.

The problem of the world of monothestic purity is the world nerve according works of Rimbaud, the world of the monothestic in the early twentieth century. These works usually depict lives who either fight about seeking and imprisoning themselves in distant locations, to form a world of love who are internally free by a desire and forced to isolate themselves. Imprisoned in a remote tower or a small village or on a train, they make love with a fevered passion and attempt to survive it. Yet their struggles to preserve love through survival – merely – even their function and need to survive as an affirmation of purity – have what connects to ideal passion – as a speculative one of a life of passion to love – not so much the idea of voluntary or involuntary separation of lovers, but that of love in closure. The openness associated with love is that a yet stronger closure to the outside world. Between two lovers, openness is not a yet closed to close themselves on themselves and from the outside. Love, perhaps, is to form an entanglement of openness with closure and ultimately closure with the radical exteriority of the outside. From which only impossibility actively emanates, the impossibility of being closed, as well as the impossibility of opening to the outside.

So remember, remember what I told you about the abyssal depths of love. That for every closure there is a further closure, but more importantly, that for every love there is a further closure. The end of passion and war encrypts himself with the essence of the underworld in the isolated neither for eternity. When what the Battle of the Marston did – what it did

intertwining body of outcast lovers, begins to writhe convolute and coil. All other lines of movements try to exclude it (as if the whole world is waging war on a couple deliriously in love). But at the same time, the two strands of the draco-spira entangle progressively, making their disentanglement impossible for external forces. This entanglement, in the middle-eastern occult, is referred to as the Seal of Azhi, it is simultaneously the impossibility of external influence and the movement of the draco-spira as the blade of impossibility. It is through this he-ca machinery and its paranoid folds—as if they are never enough—that the draco-spira forges new war machines, envenoms its tanks, engenders new instruments of openness, evasion, ambush and counter-attack. Draco-spirals seem to insinuate an obscure connection between love, survival and the outside. There is a survivalist underside to the story of every lover. As love's intertwine, the attack (either in form of domestication or annihilation) from their environment is escalated. To protect each other, they entangle on deeper levels, surviving with an unparalelled frenzy. Only such survival is able to tolerate and tread the demon-ridden journey to the Outside without evaporating early in the initial phase. Survival plays strange games. So let us let's gather our contagious diseases and make love. Beneath the blighted seal of Terribilium. [the writing becomes unreadable—things which never exist]. At this point, the writing of Dr. Hamid Parsian, paleoepitrologist, archaeologist and professor of archeology at Tehran University, becomes legible again. He has intentionally scrambled the letters by turning each word into strange and possibly self-invented rune or cipher, specks of dust only decipherable when stirred by the wind winds and only wetness of the Middle East.



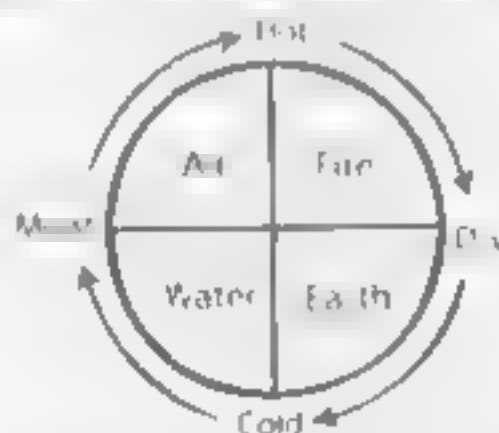
NOTES

- 1 صورت و دانی از ایران باستان، ۹۵۰۰ سال با بودخوانی

grimly mocking answer to the religious legend of the so-called wise old man. At the end of the third year Akht's prisms and whippers have been born from the stars have imposed upon the body of creation. Putsani states that Akht was considered a heretic and a mischief maker both among the cult of the Sun and magicians. He rebelled openly against the solar economy of the Sun and its cult but the main reason that he was a heretic – of the worst kind – among Zoroastrian magicians was because he re-wrote and bastardized their book – in the same way that he re-wrote God's creation or his body. For Akht's crime was not creating the realm of creation without adopting it (that is Putsani).

- [illegible]

The term is used here in a related but somewhat expanded sense. We understand it as an economic network determined by the connectivity and responsibility to others. When we see a network change and it expands, it is a

[illegible]

Tetrasomia or the Aristotelian model of affordance

[illegible]

14. Wave p3 as the most significant group of birds, and
the wave p3 as the most significant group of birds.

29. The so-called "sacred geometry" of the "divine" is a system of numbers and lines that are used when dealing with the "divine" and the "earth".
30. A "divine" or "sacred" geometry is a system of numbers and lines that are used when dealing with the "divine" and the "earth".
31. In the Avestan text, the "divine" is a system of numbers and lines that are used when dealing with the "divine" and the "earth".
32. Transformation of three dots into a square with four dots (architectonic order or divine wholeness)



33. In the Avestan text, the "divine" is a system of numbers and lines that are used when dealing with the "divine" and the "earth".
34. In the Avestan text, the "divine" is a system of numbers and lines that are used when dealing with the "divine" and the "earth".

the story there is a responsibility between the characters and the state of the world. We are not just passive observers, we are active participants in the story. The story is not just about the characters, it is about the world they live in.

Pazuzu AQ=165,

The story is a complex one, with many layers of meaning. It is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead.

coincide with famine, Tellurian blight and locust blitz

Petropoltics (AQ=294)

The story is a complex one, with many layers of meaning. It is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead.

narrative is mainly conducted through and by oil

Pink (AQ=86)

Pink comes after Red

Polytics (AQ=19)

The story is a complex one, with many layers of meaning. It is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead.

Puppetry (AQ = 209)

The story is a complex one, with many layers of meaning. It is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead.

puppeteer and the puppet

Rats (AQ=94)

The story is a complex one, with many layers of meaning. It is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead.

It is a story of a man who is caught between two worlds, the world of the living and the world of the dead.

Relics (AQ= 20)

The story is a complex one, with many layers of meaning. It is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead.

Schizotstrategy (AQ = 293)

The story is a complex one, with many layers of meaning. It is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead. The story is a story of a man who is caught between two worlds, the world of the living and the world of the dead.

Tell (AQ=85)

Arabic word for mound. Mounds are telluran entities which implicitly connect archeology (a hostile, recondite or unfathomable ancientness) with the horror of the Insider (as in the case of *The Thing*, *The Exorcist*) through an exhumation. It is highly questionable whether pulp-horror stories which do not use the word 'mound' can be said to be genuine.

Tellurian Blasphemy (AQ=375)

Demonogrammatical decoding of the Earth's body. Tellurian blasphemy produces an unwholesome narrative which presents the Earth as an immense ungrounding machinery. In terms of Tellurian blasphemy, 'think terrestrially' is not politically conservative. To riddle the Earth with holes (of plot, of function, of structure and wholeness) is to think terrestrially.

Telluro-magnetic Apostasism (AQ=532)

Polytics of the Earth's Insider whose operational cutting-edge is mobilized by the solar hegemony and obstinate politics of the Sun. By parasitizing the solar tyranny, the earth's Insider assembles a religion whose form necessarily corresponds to the repression of the solar excess (the logic of strata, conservation and molecular order in the magnetosphere) but whose function is to align the full body of the earth with the Sun in an anomalous participation or pact which dismantles the hegemony of the solar empire and develops new power formations external to the all-consuming sovereignty of the Sun.

The Axis of Evil-against-Evil (AQ=490)

Economically compacted as the Axis of Evil; an experimental project on occultural weaponry and strategic weapons which finally led to the total annihilation of the Assyrian civilization as well as its neighbor empires. The Axis of Evil-against-Evil can be numogrammatically grasped as a decagon which folds on a horizontal extension through a series of numeric twining and synergetic oppositions. The Cross of Akht is a diagram and a prognometer for the Axis of Evil-against-Evil in regard to Tellurian dynamics.

The Druj letterature (AQ=393)

A symbol, a composite number or a dynamic numeric axis in the guise of the number 888, growing two claws to the left and right resembling meat hooks. First starting semi-flat and then convoluting, the Druj letterature begins to unfold as an open Mobius band. Stretching to West and East and with two appendages pointing to each other, it diagrams the demonographic features of Ahriman's horns twisting to each other and Zahak's snake-ridden shoulder pointing to West and East (The Gog-Magog Axis). The Druj letterature simulates the calligraphic curvature of the word Allah in Arabic by spiraling at two ends in the most obscure way.

The Outside (AQ=216)

The radical outside is delineated not by distance or region but by its exterior functionality of activity. The outside is impossible in terms of its possess-ability, yet it can be grasped by its affect space or openness, through which survival (as a restriction or affordability towards total openness) is both existentially possible and functionally impossible, aka (Un)Life.

The Rise of Middle East (AQ=368)

Synchronous to the Assyrian occultural meltdown. The Rise of the Middle East denotes the initial emergence of the Middle East as a living and sentient entity in a literal and non-metaphorical sense; terminologically encapsulated by Parsani as Tiamaterialism.

The-Thing-without-Genesis (AQ=483)

aka The Sacred

Trison (AQ=149)

A dynamic numeric alliance which can be summarized as 'one for Nine' (whole-degenerating inconclusiveness) and 'nine for One' (divine perfectionism) from opposite sides. Trison is the numeric field of all radical insurgencies, heresies and subversions. Addressed as *drēm* or the infinite impurity of Druj or Mother of Abominations in Zoroastrian scriptures, it can be geometrically morphed as a triangle or three dots. Trison is the horizontal cross-section of a draco-spiral; or in other words, the draco-spiral, as the surgical line of openness, is the continuity of a numeric line of strategy with a triangular twist. Trison's efficiency and effectiveness of operation is fed into the draco-spiral's dynamism. According to Hamid Parsani, middle-eastern power formations, radical insurgencies and belief-dynamics are developed and driven by polytical units named Trison which interact with each other through what can be numero-structurally mapped as Feedback Spirals. See Heresy-engineering, Polytics, Feed-back Spirals.

Videogame narration (AQ=353)

Narration based on shifting populations (numeric dynamism) rather than perspectives or social and individual dispositions. Videogame narration can be diversified into two general configurations:

'The Thing' which is visualized in third person player, first person shooter, role-playing (RPG) adventure games. The plane of the Thing is characterized by lack of any cognition about the self despite total control from first or third person perspectives, dissociative fugue syndrome, mirroring and the total immersion of player or reader into the Ludicosm or the game-space.

'Horde (populating quantities)' is visualized in Real Time Strategy (RTS), Skirmish, Simulation games. The plane of the Horde is distinguished by elements such as the expendability of entities, cross-fertilization of perspectives through constant shifts between populations (from one race to another in realtime strategy games), seeing from Above, swarm-power, omnipresence or being as a crowd, the typical ravage class in Dungeons and Dragons style games, LFM message in online games (looking for More [corresponding to crowd-engineering]). Videogames enforce the logic of nightmares through their ludicosm.

Xeno-communication (AQ=361)

Communications or data traffic based on the plane of being opened (by) instead of being open (to).

Xerodrome (AQ=198)

The foundation of all monotheistic religions or systems with religious platforms is the Desert. If Monotheism has developed a fetishistic outrage against idols, it is because monotheism must eventually sprawl over a desert whose contours (idols) are all leveled to 0 and whose formlines (worshipping terrains) are incorporated to 1 and only 1. Although such a desert contemplates (in Aristotelian sense) the Divine, its function is to build a solid surface (corresponding to its directional inflexibility and consistency) or a plane of immanence for communicating with the Sun. Accordingly, the omega desert bridges the Tellurian Insider with the Sun. Xerodrome is both a religious and a tellurian ascension to the utmost manifestation of blasphemy by subverting the essence of monotheistic absolutism.

"The Middle East is a sentient entity — it is alive!" concludes renegade Iranian archaeologist Dr. Hamid Parsani, before disappearing under mysterious circumstances. The disordered notes he leaves behind testify to an increasingly deranged preoccupation with oil as the lubricant of historical and political narratives.

A young American woman arrives in Istanbul to meet a pseudonymous online acquaintance who never arrives. Discovering a strange manuscript in her hotel room, she follows up its cryptic clues only to discover more plot-holes, and begins to wonder whether her friend was a fictional quantity all along.

Meanwhile, as the War on Terror escalates, the US is dragged into an asymmetrical engagement with occultures whose principles are ancient, obscure, and saturated in oil. It is as if war itself is feeding upon the warmachines, leveling cities into the desert, seducing the aggressors into the dark heart of oil.

At once a horror fiction, a work of speculative theology, an atlas of demonology, a political samizdat and a philosophic grimoire, *Cyclonopedia* is work of theory-fiction on the Middle East, where horror is restlessly heaped upon horror. Reza Negarestani bridges the appalling vistas of contemporary world politics and the War on Terror with the archaeologies of the Middle East and the natural history of the Earth itself. *Cyclonopedia* is a middle-eastern Odyssey, populated by archaeologists, jihadis, oil smugglers, Delta Force officers, heresiarchs, corpses of ancient gods and other puppets. The journey to the Underworld begins with petroleum basins and the rotting Sun, continuing along the tentacled pipelines of oil, and at last unfolding in the desert, where monotheism meets the Earth's tarry dreams of insurrection against the Sun.

"Incomparable. Post-genre horror, apocalypse theology and the philosophy of oil, crossbred into a new and necessary codex." — China Miéville, author of *Perdido Street Station*

"Reading Negarestani is like being converted to Islam by Salvador Dali." — Graham Harman, author of *Guerrilla Metaphysics: Phenomenology and the Carpentry of Things*

"Read Negarestani, and pray ..." — Nick Land, author of *The Thirst for Annihilation: Georges Bataille and Virulent Nihilism*

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